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Price, 33 in 6 m. or \$2.50 in adv.

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public to ask alms for themselves, or for the the public to ask aims for themselves of for the promotion of any private interest; but they present the Education Society to public attention, as an association, duly organized and prepared to receive the fruits of Christian charity, and appropriately the fruits of Christian charity, and approreceive the fruits of Christian charity, and appropriate them to purposes, in which every friend of Christ must feel an interest. It is the cause of every minister, of every Church, and of every sincere friend of Christ, which we plead. The object in view, can never be accomplished by individual exertion. It requires the vigorous cooperation of the friends of the Redeemer. Therefore, Christian brethren, we ask you to unite with us in furnishing ministers, for the destitute Churches and congregations in our country; and in preparing messengers, who may go forth and declare the unsearchable riches of Christ, in the destitute regions of our world.

But, while this Society offers itself as the chan-

But, while this Society offers itself as the chan-nel, through which Christian charity may flow and take effect; it seems proper, that the public should be made acquainted with the result of its past labours; that they should understand its methods of proceeding; and that they should take a fair view of the importance of its object. For, in this way only can they be enabled to judge, how far it merits confidence, and affords encouragement for increasing support.—To these points then, the attention of all the friends of the Sa-

then, the attention of all the friends of the Saviour, and of man, is respectfully solicited.

From a statement published by the officers of the Society, soon after its institution, it appears that, "during the summer of 1815, a few individuals."

The statement of greater efforts than had heretofore been made, to increase the number of pious and learned ministers, invited a number of clerate paids beging towns to meet with them. gymen from neighboring towns to meet with them for consultation. At this meeting, which was held the last week in July, and opened with prayer, a more full exhibition of the deficiency of qualified Christian teachers in our land, clothed the subject with a solemn interest; and impressed on every one present a strong conviction, that all good one present a strong conviction, that all good men are called to unite in immediate and vigorous efforts to provide a remedy. Under this impression it was voted to be expedient, that a Society be formed for the purpose of aiding indigent young men of talents and hopeful piety, in acquiring a competent education for the Gospel ministry; and a committee of six elergymen and four lawrence was appointed to form a committee of six elergymen and four laymen, was appointed to frame a constitu-tion to be reported at a future meeting."

ngaged in the instruction of Academic Seminaries. But the greatest number ere still found in the first and second stages of their education, attached to Academies and Colleges in dif-

of our youth, or are pursuing professional studies. In this calculation however, we must make allow-ance for a small number, who, from the failure of

health and consequent discouragement, or from other causes, have been led to relinquish the ob-

health and consequent discouragement, or from other causes, have been led to relinquish the object of pursuit.

So much has been dune. And when we take into the account the time during which the Society has been in operation, and the means which it has had at its disposal; it must be acknowledged, that this result has exceeded the most simply under the expectations of its friends. It is to be remembered however, that a few years to come will, by the blessing of God, exhibit much greater visible effects of these labors, because a large number, who have passed aimost through the preparatory stages of study, but are still in a great measure hid from public observation, will shortly come forward into the field of active service. When we consider the number of those who have just completed their education, and of those who are now drawing near its completion, for whom the still more important is, that the experiment has fully demonstrated, that much more may be done. The practicability of furnishing a competent supply of Christian teachers for our widely extended frontier and its growing population, is no longer questionable. All that is wanting is, the united persevering support of the friends of religion in our land. Indeed, it is ening is, the united persevering support of the friends of religion in our land. Indeed, it is entirely practicable for the American Churches to furnish, and that promptly, their proportion of ministers and missionaries, for the evangelizing (To be continued.)

For the Recorder & Telegraph.

AMERICAN TRACT SOCIETY.

Instituted at New-York.

Union of different denominations.

By the Constitution of this Society, its Publishing Committee is to consist of "not less than three nor more than six" members, "no two of whom are to be of the same denomination of Chris-

any member of that Committee shall object."

So long as the people of God are a "little flock," their union, as far as is practicable, in every good work, is evidently desirable. It strengthens the cause they have espoused; calms the animosity and bitterness by which they have too long been rent asunder; and takes away from the enemy one of the principal occasions of re-proach.

The practicability of uniting different denominations in a Bible Society, few are now disposed to question; and the practicability of uniting the truly pious and Evangelical of the principal religious denominations in a Tract Society, though ligious denominations in a Tract Society, though it is a union based on somewhat different principles, is almost equally apparent. The Bible Society, indeed, can embrace among its friends and supporters, a much larger portion of the Christian community, and men differing more widely in sentiment. But that those who cordially receive and love the doctrines which the Committee and the Christian Public, "are dear to their hearts, and constitute the basis of their union?—such as "man's native sinfulness; the purity and obligation of the law of God; the true purity and obligation of the law of God; the true and proper Divinity of our Lord Jesus Christ; the necessity of his atonement and sacratice; the efficiency of the Holy Spirit in the work of renovation; the free and full offers of the gospel, and the duty of men to accept of it; the necessity of personal holiness; and an everlasting state of re-wards and punishments beyond the grave"— that such Christians can unite in a Tract Society, as affectionately and as successfully as men unite in a Bible Society, or in any other kindred Institution; it would be no arrogance to attempt to prove to the satisfaction of every candid and in-

There are, in the humble, pious, devout peo ple of God, a harmony of views relative to the great truths of the gospel, and a warmth of Christian affection, such as unite no other class of men. This unity of spirit exists in fact; the all-searching eye of God beholds it; and it will live and reign, till it is perfected in Heaven. This unity of spirit constitutes one of the most powerful arguments in proof of the reality of vital religion; and it is one which comes home with a delightful conviction to the heart of every Christian, in his familiar intercourse with his brethren in Christ, by whatever name they are called. The true people of God, to use the language of the Chris-tian Observer, whether "in the wilds of America, or the cultivated countries of Europe," whether they "lived under the Jewish economy, or live under the Christian institution now, have all spo ken in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sor-rows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the beside,) on every subject essentially rela-Salvation." We say nothing now in fated to Salvation." vour of their relinquishing their views, or their practice relative to any one of the ordinances or orms of religion; and nothing against their in-ulcating, in the pulpit, and through the press, is far as any may think that duty calls, the pe-cultarities of their belief; but we do say, that real Christians, one in spirit, one in purpose, and soon to be one in heaven, can unite in the great work of diffusing, far and wide, "a knowledge of our Lord Jesus Christ as the Redeemer of sin-

ners," "by the circulation of Religious Tracts." For what is a Religious Tract? It is "a select portion of divine truth practically designed and adapted to make the reader wise unto Salva-The writer, impressed with a view, such as faith sometimes presents, of the eternal of heaven, and sorrows of the world of despair, alarmed at the danger to which he sees his fellow man exposed, moved with compassion, and intent persuading him, in Christ's stead, to be reconciled to God," cannot address him in the style of a controversialist, or weary him with protracted, speculative discussions. He will labor to address him in a Tract, as he would in words, if, like the Phillippian Jailer, he "came trembling" before him, crying, "What must I do to be saved?—as he would address men in a revival of religion—as a dying father, just entering the world of glory, would address his children—as a dying

pastor would address his flock. And what is the fact, as to the character of the Tracts, which the people of God have already, by their voluntary contributions and efforts, engaged in circulating? It is very certain that of more than one hundred and ten millions of Religious Tracts, published by the principal Tract Societies in our world, (divided & separate as those composing the "body of Christ," have been;) not

two millions, and probably not one million, if as many as half a million, have failed to receive the cordial approbation of the great mass of pious Evangelical Christians. No other fact could prove so triumphantly, that the devoted friends of the Redeemer can unite in this branch of beingyolent exertion. What are the Tracts which thous, Evangelical Christians of any one denomination, consider the best that have been written, and which they believe God has most abundantly blessed? They are such as the "Dairyman's Daughter," the "Swearer's Prayer," the "Shepherd of Salisbury Plain," the "Warning Voice," the "Young Cottager," and the "Great Question answered;"—and men of a lindred spirit, of every other denomination, love them equally, and rejoice equally in their extensive circulation.

All these Tracts, we are informed, and one hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others, have already been approved by the Publishing Committee of the hundred and forty others.

of vital godliness and Evangelical trath. In every step of their progress, they grow stronger, and stronger, and become more and more fully convinced, that their humble endeavors will result in the glory of God and the Redeemer, and the salvation of multitudes

We ask now those who "love the Lord Jesus Christ in sincerity," if it becomes his decided and faithful followers still to hegitate, and linger, and ourstion whether this Society will succeed? In

faithful followers still to heritate, and linger, and question whether this Society will succeed? In its manusers and patrons, who have seen so many indications of the smiles of Divine Providence upon it, this would be inguatitude and impiety. For themselves, they must go forward; and the language of their persevering endeavors is to all the friends of Christ, by whatever name they may be distinguished from others, "The cause is God's and must prevail. We look not now for questions as to the practicability of our undertaking—they come now too late. We look not for mere expressions of friendship. But in the name of our Master, and from loye to him, we invite your cordial and effective co-operation: your feryour cordial and effective co-operation: your fervent unceasing, and prevailing prayers. H.

For the Recorder & Telegraph.

NEW SETTLEMENTS. In the fall of 1815, I received a commission habor as a Missionary in the western counties of the State of New-York. I had occasion to visit many newly settled towns on the Holland Pur-chase, then rapidly filling up with inhabitants from New-England, and other sections of our country. I felt it to be a matter of unspeakable importance, that these settlements should commence an ! progress, under the same benign in-fluence of Christian instruction and pious example enjoyed by the early inhabitants of New-En-gland. My eye explored the extensive regions of the west, under a full conviction that they would soon be filled with a dene ropulation, posterity. I his another eter leater 2cope for the exercise of Christian hilanthropy. I resolved, that should the Provilence of God direct me to a place where I might be established, with the prospect of future usefuliess, there I would fix my abode. Accordingly in the fall of 1816, I became Accordingly in the fall of 1816, I becam located in the village of Lewiston, on the Niagara Frontier, which was then rebuilding, it having been burnt, and entirely destroyed, by the enemy during the last war. The field of usefulness which then opened before me, was very extensive. Between the Genesee and Niagara rivers a distance of 76 miles, there was then no ers, a distance of 76 miles, there was then no minister of the Presbyterian denomination. I commenced my labors under a full conviction, that I must endure many thals, and forego many of the comforts, gratifications and emoluments, enjoyed by ministers located in New England; —which i have fully realized.

-which I have fully realized.

This country nowcontains a large population. But for want of organization in society, few ministers of the gospel are yet settled; and these, for want of sufficient support labor under numerous embarrassments. As this support depends on annual subscriptions it becomes uncertain. The consequence is, minis ers continue but a short time in a place. No extersive plans of future usefulness can be formed. This a fickleness of mind is produced. The churches languish under discouragements; and so must ministers, if not possessed of apostolic faith. Sectarians divide the people into parties. The state of things, in regard to religious institutions, becomes such, that generations set uphers must experience its ill efthings may not wax worse and worse? The friends of Zion in this region, feel grateful for the efforts of Missionary Societies to effect a reformation by establishing among them the preaching of the gospel. But after all that is done, there still seems to be a denciency in the plan of opera-tion. In most of our new towns, there is sufficient physical ability, could it be concentrated, to

There is another difficulty, viz. the want of suitable places for public worship. For a num-ber of years after the settlement of a town, the best, and almost only place of worship, is a school-house, where the people are but poorly accommodated with seats, and a minister with a place to stand. This circumstance alone affords in excuse for not attending public worship, to those who feel indifferent in regard to the go To these school-houses every denomination lays an equal claim. Thus many hear a different gospel almost alternately. Not being established in their religious opinions, and being destitute of constant and suitable instruction, they either embrace error, or are driven about by every wind of doctrine. This is a most effectual stratagem of Satan to bring the true gospel into contempt. Consider for a moment, the effect of this state of things on the rising generation. The ministerial character is lowered, its influence diminished,

and the truth loses its effect.

The congregation having been for sometime assisted by a Missionary Society, when left to themselves, find it difficult to proceed; and even impracticable, without more vigorous exertions. Still they remain without a house for the worship Stiff they remain without a house for the worship of God, and consequently, in a state of disorganization. The minister feels discouraged; and by preaching in a close room, injures his health. He sinks under his burden, or is furnished with an excuse for leaving the congregation. Thus the labor and expense of years are almost lost. What then can be done to remedy these evils, and induce the result to write in approximation. duce the people to unite in supporting the gos-pel, and early to establish religious institutions? It is manifest that something must be done, or the wide-spreading, fertile countries of the west,

must be overrun with heresy and confusion.

These observations I feel justified in making.

not as a matter of speculation, but from being conversant with this state of things for nine

years past.

To erect a commodious house of worship, is an object, which would stimulate the inhabitants of

object, which would stimulate the inhabitants of every new settlement to exertion, provided they could see any rational prospect of success.

Suppose a Benevolent Society be formed to assist these newly settled towns in erecting houses of worship. This assistance might be afforded, by procuring for them a loan of money, and paying the interest until a sufficient number of pews, or slips, should be sold to pay the loan. In our new towns considerable subscriptions in materials, labor and money, could be obtained among the inhabitants. Whatever should be thus raised, might be applied towards the purchase of a seat, subject to an annual rent. Let this reat be paid to the trustees of the congregation for the support of the gospel. This rent might be proportioned to the valuation of the pew or slip.

Oue hundred slips at \$30 each, would read.

Oge hundred slips at \$30 each, would raise \$5000, a sum about sufficient to erect a neat and commodious house. Or sixty slips at \$50 each, would do the same. Let one hundred slips be subject to an average rent of \$6 each, and a salary of \$600 would be raised without difficulty.—
If a loan of \$1000 could be procured for a congregation, which should be able to subscribe \$2000, this loan, in ordinary cases, might be refunded soon after the house should be completed, and the slips sold. This loan might be again appropriated to a similar object and thus he constructed to a similar object and the propriated to a similar object, and thus be continually employed in promoting the interest of the Redeemer's kingdom.

Let \$100,000 be thus employed, and one hundred only the state of the

dred churches might be erected in a year. Provision would be thus made for the establishment of the gospel ministry in all these places. By this means the gospel might keep pace with the rapidity of the western emigration. Now let a charitable institution be formed to procure these loans, and pay the interest, and our object is ac-

For the Recorder & Telegraph. MESSES. EDITORS,—If you think the following Address, designed for a Church of Christ in ——, calculated to be generally useful, it is at your disposal.

Hapaire775. Brethren and Sisters,-The state of religion among us appears to be exceedingly and lamenta-bly low. This I presume will be acknowledged as a fact. But what then is to be done? After assenting to the fact, and admitting too, perhaps, that religion is low in our own hearts, shall we do nothing more, but sit down quietly, and leave the subject where we found it? Shall we say that something ought to be done, and must be done; and having made the mighty effort to say this, all, as if by one consent, leave the work to accomplish itself?—But why should there not be a revival of religion among us?-a revival in our own hearts, and among our neighbors and friends around us, must there not be a revival in our own hearts? And are we as ready to do what is ne-cessary on our part, to bring about so blessed an event as a general revival of religion in this place, acknowledge that we ought to do it?

Will you bear with me, while I mention some things which appear to me to be necessary, in order to so happy an event?—In the first place, must there not be less worldly-mindedness among professed Christians? Alas! my friends, are we not all 'seeking every one his gain from his quar-ter,' wholly unmindful, I had almost said, of higher objects? The inquiry we often virtually hear, & perhaps from professed Christians as often as from any, 'Who will shew us any good?' But ah! where is the solitary saint among us, who, from a preference of the object, is heard to exclaim, 'Lord, lift thou upon us the light of thy countenance?' We often see groups of people countenance? We often see groups of people collected, and professed Christians among the rest, consulting about some matter of public or private interest—the building of a bridge, or the erection of a house—but when do we see Chriserection of a house—but when do we see Christians, in little groups, consulting about the interests of the Redeemer's kingdom and the best means of advancing them?—Anxiously devising plans and proposing expedients, to check the progress of vice, to arouse the attention of the careless and unthinking to their eternal interests, and to promote pure and experimental religion among themselves? Ah! is it not too true of us, that we 'all seek our own, and not the things that we 'all seek our own, and not the things that are Jesus Christ's?' Do we not, to an alarm-What must be done that this state of may not wax worse and worse? The of Zion in this region, feel grateful for orts of Missionary Societies to effect a rethe cross of Christ?

We have engaged, entirely and everlastingly to consecrate ourselves to the fear and service of God. What comment do our lives make on this solemn engagement? Is it mockery, or is it humsolemnly to renew our pledge, entirely and ever-lastingly to consecrate ourselves to the fear and service of God, and then go away and live as we do? How does the entire consecration of our-selvesto God, appear to the world? Oh, must there not be less worldly-mindedness, before we can ex-pect a revival of religion? Must there not be ss, before we shall honour religion by our lives.

But in the next place, must there not be more brotherly love, more genuine Christian affection among us, before we can expect a revival? I do not mean to intimate that any discord prevails. We seem to be harmonious in all our me But still, is there that cordial attachment, that deep interest in each other's welfare, which, as brethren and sisters of the same family, we ought to feel and cherish: We should remember, that it is no ordinary degree of lov which Christians are required to exercise towards one another. What saith our Lord and Master on this subject? 'A new commandment I give unto you "that ye love one another, EVEN AS I What was his love to us! HAVE LOVED YOU."? What was his love to us? Let us look at his life, his sufferings and death, and we shall see its strength. And then let us look at the love which we exercise toward one another, in connection with this command, and blush and be ashamed! 'Love one another, even as I have loved you — can it be that this is a command? How does our conduct agree with it?
How do we manifest this ardent love, this strong affection? When one member suffers, do all the other members suffer and tenderly sympathize with it? Do we sincerely and anxiously endeavour to promote each other's edification, and spiritual growth; provoking one another to love and to good works? Are we very tender of each other to good works? Are we very tender of each other's reputation? If a brother or a sister err, do the spirit of tender love, and in the kind-

est manner—a manner which is the evident dictate of affection,—point out the error? Or if we err, or commit a fault, are we willing to be kindly told of it thanking the person who tells us, and really loving him the better for it? Are our hearts knit together, as the heart of one man? Or do any instances of coldaess exist, as chilling as the state of religion in our hearts? But, 'love one another, even as I have loved you,' is still the command, and we cannot free ourselves from the obligation to obey it. The standard indeed is high, which we are required to reach; but this is no reason why we should excuse ourselves from aiming at it at all. The blessed Spirit of God dwells only in the warm region of love. Must there not then be an increase of genuine Christian affection, before we can expect a revival?

But further—before we can expect a revival, must there not be an earnest desire for it? This indeed, it would seem, needs no proof; for if revi-

must there not be an earnest desire for it? This indeed, it would seem, needs no proof; for if revivals usually take place in answer to the prayers, and in consequence of the exertions of Christians, how can such an event be expected, which it is not earnestly desired? But, my friends, do we desire it? Do we fervently long to witness a season of refreshing from the presence of the Lord? How do we manifest any such desire? Out of the abundance of the heart, the mouth will speak.—But do we even talk about it? Is the word revival so much as heard among us, unless it be now and then in reference to seasons long past, or in and then in reference to seasons long past, or in regard to what God is doing elsewhere? How is this? Is it not a circumstance most noticeable and most lamentable, as a matter of fact; and one most ominous in regard to the future? Have we become so cold, and are we sunk so low, as not even to desire a revival? Not even, when we occasionally meet together, to say one word about it! What does this fact argue in regard to the state of religion in our own hearts?—Look at the young, but sincere convert, whose impressions of divine truth are fresh and strong. His soul is all alive to the eternal interests of those around him. Deeply impressed with the amazing worth of the soul ared with seal and his heart expendition. soul, fired with zeal, and his heart expanding with love, he can hardly say or do enough, to arouse the careless and secure, whose feet he knows to stand on slippery places, and to lead them to embrace that religion, the comforts of which he has so recently found.—And is his ardor too great? When the amazing realithese of eternity burst upon our view, shall we think any ardor too great, in seeking to save the souls of men? Will not the greatest fervency of spirit, which was ever exercised, then appear far too cold compared with the way, to of the souls.

oo cold, compared with the worth of the soul?

But look at the confirmed and advanced Christian, who lives near to God, who walks by faith, whose conversation is in heaven, who lives above the world, and is habitually seeking the things that are above. Is he indifferent in regard to the state of religion around him? While others are state of religion around him? While others are rejoicing only in temporal prosperity, tell him of a revival—of the advancement of pure religion, of the awakening of the careless, and of the growth of Christians in grace—and will he not exclaim with heart; thoromais. Athon has not gladness in my their wine were increased? Does not his soul yearn over those around him, who obey not his soul yearn over those around him, who obey not the gospel? Does he not sometimes, as it were, "travil in birth for them, till Christ be formed in them?" Does he feel right? And can we approve his feelings, without condemning our own?

May not the degree of feeling which we have for the spiritual welfare of others, he a good evil.

for the spiritual welfare of others, be a good cri-terion by which to judge of the state of religion in our own hearts? While we feel in a great dein our own hearts? While we feel in a great degree indifferent in regard to the salvation of those around us, while we seldom pray for it, or with but little fervency, can the graces of the gospel be in lively and vigorous exercise in our own bosoms? When the heart is filled with ardent love to God, will it not lead us to the exercise of ardent love to our fellow men? If we have but little regard to the best interests of our friends and neighbors, and love them but little, whom we have seen, how can we love God fervently, whom we have not seen? If we love God much, we shall love his cause, and carnestly desire to promote it. he have not seen! If we note dou much, we shall love his cause, and earnestly desire to promote it.

And can we ever expect to see that cause prosper among us, and religion revived, until we feel a greater desire for it, than we now feel?

But once more—if we would expect a revival, we must pray fervently for it. This will be admitted. But do we habitually, importunately pray for it? Is it the burden of our prayers? Does it form a prominent part in our secret devotions? Do we daily bow our knees before the Father of mercies, wrestling with him in our Father of mercies, wrestling with him in our closets for the out-pouring of his Spirit among us?

Or are our closets, alas! neglected places? Do we often, on slight pretexts, if not altegether, cease to pour out our supplications there for any

among us. And does not the fact that religion is so low, afford but too much reason to conclude, that the closet is too often a forsaken place, and secret prayer a neglected duty? For where will you find the Christian who loves his closet, who goes there with delight, and leaves it with regret, who is conscientious and persevering in the performance of secret duties, and is at the same time cold and dead in religion, and indifferent to the state of religion around him? And where will you find the lifeless Christian, who is punctual and strict in duties of the closet? And may not these remarks apply to a Church, as well as to an

But if we are sensible that there is something wrong among us, are we still willing it should re-main so? Shall we continue to live at this mor Are we willing that religion sho continue so low in our own hearts, and around us ontinue so tow in our own mearts, and around us? If not, how much are we willing to do to effect a change? What we do, we must do quickly. One after another of our friends is passing into eternity, and the season for promoting their spiritual benefit is closed forever. One after another of the Church is called home, and who now comes up to take their places? What, brothren and sisters, is to be done? Paul, standing on Mars Hill, found his spirit stirred within him, beholding the eity of Athens wholly given to idolatry. And when we behold the youth around us, who are the hope of society, and are soon to become active movers in it—when we behold them wholly given to vanity and pleasure, instead of coming up and filling our thinned ranks—shall not our spirits be stirred within us, and we be led to wrestle with God in their behalf, and weep in secret places for them? And if by fidelity to ourselves, we might the grace of God assisting us, raise the tone of piety in our own hearts; and if by our exertions nd fervent prayers, we might draw shower of divine grace upon our neighbors and friends, and thus be the means of saving them from eternal death, and we neglect to do it - Are we ready to answer it?

RELIGIOUS.

TO THE FRIENDS OF RELIGION:

To the FRENCE OF RELIGION.

The Directors of the American Education Society.

The Directors of the American Education Society have been engaged for several years past, in applying the charity of the Christian public, or the promotion of the great object proposed in he formation of this charitable institution.

This Society is but the medium, theorem which

This Society is but the medium, through activities unblic bencheence reaches and effects its object; it is merely the almoner of public bounty. It is therefore manifest, that while, on the one hand, the Directors look with the deepest interest, to the effects of their labors; they must, on the other hand, look with no less interest, to the friends of religion in the community, for those supplies that their expertions continually dynamic. For, it ought to be distinctly understood and remembered by all, that the objects of this Society are no local or private concern. Its benefits do not rest upon its members, or its Directors. They individually incur sacrifices, and make efforts, in attending to its concerns, and watching over its interests; for which they expect no earthly remuneration. It is the honour of Christ, in the advancement and prosperity of his Church which stands forth as the object of our labours and charities in this undertaking. blic beneficence reaches and effects its object; ies in this undertaking.

The Directors therefore, do not appear before

At this subsequent meeting, which was holden at Boston, August 29, 1315, and attended by about

at Boston, August 29, 1815, and attended by about fifty gentlemen, the constitution was reported, and after deliberate discussion, article by article, was unanimously adopted. The Act of Incorporation is dated December 4, 1816.

From these facts it appears that the Society has existed, as legally constituted, but about nine years. Consequently, the public will not expect that it can yet number among its beneficiaries many, who have come forward upon the stage of public action. Excepting a limited number of the early objects of its patronage, who were somewhat advanced in their studies when that natronwhat advanced in their studies when that patronage commenced; the beneficiaries have not had time to finish their prescribed literary and the logical course, preparatory to active service. Still, in the catalogue of ordained ministers, who have pastoral charges, or who are laboring as evangelists; in the bands of Missionarses, who have gone forth to preach the Gospel in the regions of moral darkness; and among the Agents, who are employed in promoting the interests of who are employed in promoting the interests of various charitable institutions; we already see the names of some, who are enrolled on the rec-ords of the American Education Society as her sons, and who have been raised by her instrumentality, to a sphere of active and extensive usefulness. A larger number still, have just completed their collegiate course, and are now sursuing professional studies in our Theological

cation, attached to Academies and Coneges in on-ferent parts of our country.

The whole number of young men who have received assistance from this Society since its first establishment, is 527.—Of these 13 are Or-dained Ministers, 10 are Missionaries or in the employ of charitable Societies, and 11 are licensemploy of charitable Societies, and II are incon-ed candidates for the ministry; making the whole number of those who preach the Gospel in one way or another, 33.* Two hundred are now memers of Colleges, and forty two are members of Academies preparing for College. The remaining number, so far as their present situation can he ascertained, is composed of those, who have ust graduated, and are employed as instructors

As the Society has hitherto furnished assistance to indigent young men only in the first and second stages of education for the ministry, they have no means of obtaining
full and definite information in relation to beneficiaries after
leaving College. Since this statement was prepared, it has
been ascertained that several who are in the ministry are not
tacluded in this enumeration. If the whole number of those
who preach the Gospel had been stated at 40 or 45, it would
probably have been nearly correct. And, when it is recollected that the Society has existed only about nine years, and
that ten years are occupied in obtaining a regular education
for the ministry, this number must be considered as large as
a still rusonably be expected.

**Ede. Rec. § Tel.

PRAYER FOR COLLEGES.

I am glad to see the attention of the public again to the duty of praying for the Col-The obligation cannot be doubted; the of the duty is infinite; and I am happy to add, that the encouragement is abundant. Our God is the hearer of prayer. None who has ever lived in a revival of religion can doubt this. Amidst the glories in which God then appears, none is more conspicuous than his compassionate attention to the supplications of his people. In different seasons of this sort I have witnessed days of fasting and prayer for the increase heavenly influence; and I do not recollect at was not followed with visible effects. The one that was not followed with visible effects. The town in which I reside is favored with such a sea son at present. Beveral days of fasting and prayer have been kept, and every one has been attended with marked effects. I doubt not that every fast which has been held for the Colleges, has been registered in heaven, and has done much and will do more to bless the world. The review vals of religion in the American Seminaries, so walls of rengion in the American Scannings, of different from any thing known in the eastern world, may doubtless be traced to the faithful prayers which have been statedly offered by the present and former generations for our "Colleges and Schools of learning." O if the churches would arise and wrestle with the faith and perseverance of Jacob; if they would take stron of the promise and hang to it with the grasp of if with deep humility and dependence the desires which almost burst the heart would go to a covenant God; the influence of heaven might drop upon the Colleges and set apart for Christ a whole generation of lettered

The church where I live have voted to keep the last Thursday in February, (which falls this year on the 23d;) and they are looking forward to it with joyful and elevated hope.

For the Recorder & Telegrap! A NEGLECTED FIELD OF MISSIONARY LABO?.

The spirit of the present age in respect to benevolent institutions, and particularly in respect to missions, is wholly unlike any thing that the world has ever seen. In character, it may be said that this spirit resembles that of the Apostles and Martyrs, or in later times, of Xavier and Schwartz: but in the extent to which this spirit pervades the community, and the permanent ef-fects which it is producing, the world has seen no When I look abroad perallel. When I look abroad upon my country, and see the deep feeling which prevails in favor of Domestic and Foreign missions, I am constrained to thank God that he has excited so benevolent a spirit in the minds of men. To me the record of these deeds of charity, is one of the brightest pages in her history. I love to contemplate her achievments in the field of righteous combat,—and to listen to her orators in the hall of debate. I have to think the minds of the contemplate of debate. I love to think that with a steady and resistless progress, she is assuming a higher and still higher rank among the nations of the earth. But I love above all to think that moral and religious instruction is finding its way to the in of the negro at the south, and to the hut of the sons of the forest among the vallies and prairies of the west; that in a thousand ways, religious inconveyed to them within our own borders, and that great and successful exertions are making to send the gospel to those on whom the sun of righteousness has never shined.

can well apply to my country the beautifui language of Milton:—" Methinks I see in my mind a noble and puissant nation, arousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle renewing her mighty youth, and kindling per undangedingering ner long abused sight at the fountain itself of heavenly radiance." Without insinuating any thing against the ob-

jects which have hitherto commanded the atten-tion of the benevolent, I wish to inquire whether some fields of Missionary enterprize and be-nevolent exertion,—and those too of an inviting ect-have not been overlooked. The account which have been recently published concerning the moral desolation of the British provinces of Upper and Lower Canada, have excited in my a wish, which I presume has been widely and deeply felt, that some means should to meliorate the condition of their inhabitants. I have not now the necessary data by me to enter into a detail of facts. It will be sufficient to say, that a large part of the population is composed of French Catholics, who are destitute of the Bible and of religious instruction. A few priests may be found who pretend to teach them the way of life. But how imperfectly! They are themselves often too ignorant to read their breviary, and I am afraid have too little of a devotional spirit am arraid have too little of a devotional spirit, to wish to excite it in others. Along with these Catholics are a considerable number of Protestants, most of whom are dissenters. These would gladly have the preaching of the gospel, but are in some cases too poor to support it, and in others too widely separated to unite their efforts for this purpose. For several years next forts for this purpose. For several years past, a Society in New York has laudably done much, by sending missionaries among them.

Mr. Osgood has distributed thousands of Tracts,

mr. Osgood has distributed the diffusion of inand done much to encourage the diffusion of intelligence throughout both provinces. But this is not enough. Thousands in our very borders, almost within the sound of the gospel, are yearly going into eternity, it is to be feared without having heard of a Saviour who died to redeem them, and certainly without having been taught to love and obey him. Can those who have tasted of the blessies a wardend by selecting the control of the blessies. ed of the blessings purchased by redeeming love, be indifferent to their wants? Can we who enlet every privilege under heaven, look upon their desolate situation, and have no sympathies awakened in their behalf, no wish excited that they may yield their homage to our Saviour, and

be trained up for heaven.
I have offered you these remarks, Messrs. Editors, because your paper is widely circulated, and they may reach the eye of some, who are better acquainted with the subject than I am. hope that abler pens than mine will do justice to the subject, and that some means will be put in operation to secure the object which I have rather hinted at than discussed.

By requet, from the Boston Gazette.

SABBATH SCHOOLS. There are, it is calculated, in the U. States, about 3,000,000 children, and all these children are in the common course of things to become the future actors in the affairs of this nation goodly portion of these are the offspring of poor, and very many of profligate parents; and what is to prevent these from following in the steps of their vicious parents, and becoming pests to society, and ruinous to their families? I answer, by instilling into their minds the moral sentiments of the gaspel. And where the moral sentiments of the gospel. And where can the children of families, struggling with all the wretched attendants of immoral parentage, poverty and want, and nakedness, hunger and where can such children receive such in struction, but in these institutions, thrown open by the benevolent for their gratuitous reception? It is next to an impossible thing that such children should receive good instruction at home; & alwing there are parents who are every way capable, how many are there who are willing to as the function of moral teachers to their offspring?

It is true that there are parents who permit their children to roam about our streets and wharves, idle and ignorant, and of course mischievous. It also a fact, and happy I am in acknowledging it, this number of young rogues is considerably less than formerly. I can well recollect, some 5 or 6 years since, what numbers of these idle boys used to swarm daily upon our wharves, somewhat to the annoyance of mercantile business, & fitting themselves for becoming not the best members of a civil and in telligent community. Then truanting was a common crime, and juvenile broils between south-ender and north-ender, this streeter and that streeter, were carried to mutual violence and danger. These and other evils are in a great degree mitigated, but if there remain but ten of degree mitigated; but if there remain but t a dozen whom the benevolent exertions of the city or private individuals have not reached, who knows the mischief that might be occasioned by letting loose even twelve rogues to disturb the peace and order of society?—The institutions of our public schools was a noble undertaking. They have raised many a youth to a distinguished rank among the intelligent, the industrious, and the henorable of the land. They have given intellectual energy to many, who but for them would have been content to leave mind where it was in the dark ages—in the hands of the few, the powerful erful, and the wealthy. Indeed, people every where have found that the opiate for all moral disease must be given in youth. The aged have passed the ordeal of public life and are fast gatherised the ordeal of public life and are fast gatherised. ering to the sepulchres of their fathers. Their influence has been felt by one after another. It is too late for them to think of forming characters for this life. What they are, they cannot now change for what they might have been. Venerable old age! All must at length arrive at that goal. Our first will soon be done. Our little day of life will soon have an end, and we must follow one after another down the steps of time to the cold, damp apartments of the house appointed for all living. The middle aged! These are the men who are now busy on the stage of life; men on whom almost exclusively, the interest of all societies depend; men who are in the full bloom of physical and intellectual strength-the very vitality of civil, done previous to arriving at this period, is done with an eye to the duties & occupations of it. Here then we arrive at our point. It is the preparation of these youthful minds for duties the most import-ant, and the most arduous; and while we appreciate duly the salutary influence of public schools on the moral as well as mental faculties, we view Sunday schools as exerting directly, a powerful moral force on the tender, though unformed minds of nearly one million of children. It is a fact well attested, that many of these children re ceive here the veriest elements of education, and to many their first school has been a Sunday school. They are taught to read; and by explanation they are taught to understand what they read. This also is aimed at in their recitations. They are taught to recite perfectly; and this is of invaluable importance, inasmuch as it strengthens the memory, and fits the pupils for instruction on a larger scale, and will be of valuable service to them in all other concerns of life. They are likewise entrusted with books from a select library attached to each school, and habituated to reading during the leisure hours of the This too is of great importance. Let the by all means cultivate a taste for reading. It will draw them from the thousand follies and discretions of youth, not only to the pleasures of a well cultivated mind, but also to the purer satisfaction of a mind governed by the dictates of virtue, morality and religion. These schools foster in no small degree a literary taste, though it be not strictly their intent. Reading and committing to memory are great he ose and may too

RELIGIOUS INTELLIGENCE.

For the Recorder & Telegraph REVIVALIN WHATELEY & VICINITY

MESSRS. EDITORS,-What can be more anima ting to your Christian readers, than to see sketch es in your paper headed with "Revival of Reli-gion." Presuming that others feel the same interest in these accounts as myself, I will endeavor to contribute my mite to add to their number.—I walked about twenty-five miles last week, to the towns of Bloody Brook and Whateley, to see what wonders Jehovah was doing there; and although I had heard much from those places, I found it was exceeded by the reality.
In Bloody Brook, I found about 10 or 12 who

had recently obtained hope in God. I attended a meeting soon after my arrival; it was near to its close. An old man arose, and in a solemn manclose. An old man arose, and in a solemn manner addressed his aged friends. Perhaps however I might with propriety say, he was young; for it was but 24 hours since he supposed he had begun to live for heaven. He said "no one knew the anguish of soul he had been in for a week past."

When I entered the town of Whateley, which

has for so long a time been overshadowed by a cloud of mercy, I think I can truly say, it appear-ed almost like the garden of Eden—God was there. The aged and the young were bowing before the almighty power of him, who once said with an all commanding voice, "Let there be light, and there was light." It was truly rejoicing to walk the streets, and enter the houses, and hear one saying, "I was born here"—another saying, "I was born there." Although I have visited many awakenings, yet I never saw greater display of divine grace than there is at present in that part of God's vineyard. Ministers from various parts are assisting the Rev. Mr. B. in the great harvest; and surely, ministers who feel the worth of immortal souls, find abundant employment there. When the time came for my return, I think I can truly say, I never turned my back upon a village where there was a revival, with more painful emotions. I thought it was really good for me to be there:—It is attended with so much delicacy that I hardly dare to mention the number of souls hoping—but it is rising one hundred. The good work appears to be spreading into the town of Williamsburg; and S or 10 there, are already numbered as converts to Christ .- I thought I could say as Paul did, when nds at the three taverns. He said, and and took courage." May the he met his frier he "thanked God and took courage." May the friends of Jesus awake, and pray that the good work may spread far and wide.

RELIGIOUS ATTENTION IN KINGS-

TON, U. C.
I noticed in your paper of the 6th inst., in an article on the "the state of Religion in Canada," article on the "the state of Rengion in Canada, an allusion to a work of grace which has been going on in this place for the last fifteen months. If time permitted, I could give you a more detailed account of the state of religion in this part of the Province, and more particularly of the work alluded to in the above article. The work has been small compared to the population, and has chiefly been confined to a small and newly organized Society; but is now beginning to extend to neighboring townships. It has been con-stantly progressing for the last 15 months, and is still upon the increase. Nearly 40 have become still upon the increase. Nearly 40 nave the hopefully pious in this place, and a few in neighboring townships.—Of late the work has extendboring townships. Of late the work has extended to one of the Methodist Societies in this town, and several among them, I understand, have been brought to indulge a hope that they have passed from death to life. Kingston, U.C. Jan. 25, 1826.

REVIVALS IN DE KALB AND HARTFORD, N.Y. Among the benefits resulting from the efforts of the United Domestic Missionary Society are mentioned in the New-York Observer the following:—A letter from De Kalb, St. Lawrence Co. one of our Missionary stations, dated December 13, 1925, states that a revival of religion commenced there in August last, the fruits of which, be fore the end of September following, were th hopeful conversion of sixty souls. More recently hopeful conversion of sixty souls. More recently we have been informed by an esteemed correspondent in that county, that the work of grace is still advancing in De Kalb, and that in that single town, embracing only 131 families and 766 souls, more than 70 have, in the judgment of charity, become the children of God.

A letter from Hartford, Washington Co. dated January 23, states that in that town, recently occupied as the station of one of this Society's Misaries, there is now a very encouraging attention to religion.

Says the Rev. Mr. Purkis, missionary at La-praire, L. C. says, "There is at present, a gener-al scriousness, order and sobriety visible in the congregation here, altogether different from what I had the mortification to witness for a long season after my first coming to this place. The of a little society, and administering the ordinance of the Lord's Supper, has obviously contributed not a little to this happy effect.—This also has given rise to two weekly meetings for prayer, singing, reading, and exhortation. Indeed I would fain hope that—

"God, on his thirsty Zion's hill,
"Some meets there has been a "

"Some mercy drops has thrown."
At l'Acadie, and at Sherrington, also, I do think
there are appearances that call for gratitude and

A correspondent speaking of the late revival in Monson, Mass. says, I have seen such signal answer to prayer the summer past, that I should be peculiarly blamable if I could doubt the promises of God. The cloud that arose here, has passed on, and is now shedding its blessed influences to the east of as. Brimfield, Sturbridge, and South bridge are partaking of its gentle distilling dews O may it spread and spread until the whole eart be filled with the glory of God. In August, 10 were added to the church in Monson; in October 50; in December 18, and 10 stand propounded or admission in February .- Rel. Int

The eastern parts of Long Island are favored at his time with a revival of considerable extent The particulars we have not learned.-Ib.

"A late letter," says a respected correspon dent, "informed me, that in the small village of Rome, N. Y. 90 obtained a hope in two weeks All through the western part of New York, and through Vermont & New Jersey, God is doing great things."

A letter from Williamstown, dated Feb. 2, says The work is going on in town with great power.

Ladies' Bible Association .- The ladies of Mon treal held a meeting on Tuesday of last week, at the Masonic Hall Hotel, for the purpose of form-ing a Bible Association for that city and neigh-

BIBLE AMONG SEAMEN.

The following interesting circumstance is re-lated by Capt. Holmes of the Logan. After passing the Hook, on his voyage to Curracoa, the captain gave each watch a Bible, requesting them to read t. They were received with indif-ference. On walking the deck a few nights at men on his knees, The priver, under the lee of the Captain H. conversed vith, and found him anxious about his soul. "Vhen and how did you receive these feelings?" "By reading the Bible which you gave us." This man, soon after, became a devote the search and how the same and before them a not life, and so him the same and the sa lived before them a new life, and, on his from sea, having been found steadfast in the faith. was received into communion with the Baptis church, in Oliver-street, in New York, now un der the care of the Rev. Mr. Cone. crew, it is stated, were much improved.

HAMPSHIRE MISSIONARY SOCIETY.

The receipts of this society for the year ending Aug. 16, 1825, were \$1837. This sum was received from towns and parishes, female tions, individuals, new settlements, and for in terest on fund notes, dividends on insurance stock The expenditures of the society for mission aries employed in Maire, Vermont, New York, Ohio and Virginia, and for books, pamphlets, &c. were \$1614. From Aug. 16 to Oct. 31, 1825, the treasurer received \$505, and paid to missionaries \$130. He also received 100 Bibles, a donation from Charles Tappan, of Boston.—Hamp. Gaz.

SABBATH SCHOOLS IN WILKESBARRE.

By a letter of Dec. 28th, we learn that "more than 100 in Wilkesbarre, Pa. have passed from death unto life, and are now rejoicing in the hope of the glory of God, besides many in the neighbourhood beyond the mountains. The Sabbath School interest has also been much advanced. Thirty new schools have been formed in the during the summer, the good effects of which are already apparent, especially in their influence in exciting a better observance of the Sabbath. One school which has been recently formed, deserves particular notice. It is across the mountain in a small neighbourhood, whose in habitants, till very lately, paid no regard to the Sabbath except as a dat of diversion. Only one sermon was ever preached there until about three months ago, at which time one of their numb who by some means had caught the same spirit of anxiety which pervaded the minds of the in the other parts of the township, requested to have preaching in his place. Since then a num-ber of visits have been paid to them, and it is believed, not without some good effect. Many tears are seen to flow from the eyes of penitence, though steen to how from the eyes of pentiener, though they are tears of sorrow and not of joy. A Sabbath School has been formed at this place which is flourishing, but they need help in donations of books, &c."

THE ANXIOUS SCHOLAR. A boy about thirteen years of age in one of the Sabbath Schools before alluded to, whose teacher had removed to this city, wrote her a letter from which we have been permitted to make the following extract. It is dated Dec. 27, 1825.

" My affectionate Friend,-I received your letter this afternoon and am glad you have shown so great interest for the salvation of my soul. have often longed to see you since you left this this place. Othat I could be with you again! feel as if I could lay open my heart more fully to you now. I have thought a number of times to write to you, and tell you my feelings. While numbers are coming out and telling what gre things the Lord has done for them, I am still what great hardened wretch, growing in sin and iniquity. I have fearful apprehensions of death and hell. am proud and self-righteous, although I know I have infinitely more reason to be humbled, and to condemn myself in dust & ashes before the face of a holy God. I know, and feel, that I can do nothing to merit God's favour in the least: far otherwise-every action of my life I know to be sinful;

even when I attempt to pray I often feel as cold as the ice-hanks of Greenland. I feel myself to as the ice-hanks of Greenland. I feet myself to be in a most wretched condition, a guilty sinner; iving without an interest in the Redeemer, blessed with all the privileges that can be bestowed upon me, and still unprepared for the solemnities of eternity. When I lie down to rest, I feel so distressed about the salvation of my soul, that I dare hardly compose myself to sleep. I think of the many that have died younger than I am, in an unsuspected hour, and are now in the regions ected hour, and are now in the regions. I think of the hardness and deceitfulness of my heart, and my want of love to God, when he has done so much for me, yea, when his only Son has suffered and died for me. I think of my privileges, which are so much great-er than I deserve, and of the great exertions my dear parents make for my welfare, and I fear lest I may ahuse my advantages, and that they may sink me still deeper in hell! I feel my heart to be so ungrateful in not loving God, and so hardened in sin, that nothing but the almighty power of God can change my affections, and make me love God and keep his commandments These thoughts greatly distress my mind and cause me to cry bitterly to the Lord, though not with so much earnestness as I ought. I have no genuine repentance for my sins, nor faithin the Lord Jesus Christ; and my greatest fearseems to arise from the apprehension of punishment. O, my dear teacher, pray for me that I may have true repentance towards God, that needeth not to be repented of. I do not doubt but you have more concern for me than I have for self. Alas! the vanities of this world have too great an ascendency over me. O that I loved God as well as I do the world. The Holy Spirit has striven a long time with me, and I fear I shall drive him away forever. I often think of the many hours you have talked to me, and used every persuasion for my benefit, and I still hope it may not be in vain. God has done his part to wards my salvation, yea, he has done infinitely more than I have deserved. But still I am cold and hardened. I am in a most fearful condition if I should die this night, unless God should change my heart, I should be eternally miserance. that God would answer your prayer in my behalf, and make me his own dear child. When I attempt to pray, and tell my wants to God, I seem heart, I should be eternally miserable. to be far off—I cannot draw near to him on the wings of faith. I have lost in you a mother: did not fully prize you till you were gone. I hope I may find God for my friend to lead me in-

After mentioning some family circumstances and the cases of some who had joined themselves to the Lord, the youth proceeds: "The com-munion will be upon the next Sabbath, when it supposed about 40 will be added to the church. The Lord is still carrying on the work of redemp-tion all around us, and there is much more concern about religion than formerly. Do not cease me, that my heart may be changed oe I shall see you once more in this world, but if I am not permitted, may I be prepared to be in glory with you in the next."

RECORDER & TELEGRAPH.

BOSTON, FEBRUARY 10, 1826.

MONTHLY CONCERT FOR FEBRUARY. Mr. Anderson, Assistant Secretary of the Board, remarked, that the only intelligence of special interest which had been received at the Missionary Rooms during the past month, was from the Sandwich Islands.

After recapitulating the circumstances attend land in 1824—their death—and the sending back of their bodies to the Sandwich Islands in the Blonde frigate under command of Lord Byron, a relative of the late poet, he read from the journal of the missionaries at Honoruru, an account of the manner in which the embassy was received, & of the ceremonies attending the interment of the royal remains. The frigate arrived in the harbour of Honoruru in the spring of 1825; and soon after, viz. on the 7th of May, agreeably to arrangements previously made, Lord Byron and the various scientific gentlemen on board, landed under a salute. They were received in a Hall about 50 feet in length, at the head of which sat the young king, with the chief women on the right and the chief men on the left; all dressed in the style of Europeans. Lord Byron having taken an early opportunity to deliver the presents forwarded by his British Majesty, Karaimoku, the Prime Minister, arose and signified how happy he was made by the presence of the British embassy, & after the reciprocation of similar feelings on the part of Lord Byron, proposed that on so interesting an occasion, they should unite in prayer. This proposal being approved, prayer was offered by one of the missionaries. Suitable refreshments were then brought forward, and partaken of in the most orderly and becoming manner. Every thing was conducted in a way which would do honour to Europeans or Americans. In the course of the interview. Lord Byron took occasion to express his good-will in behalf of the missionaries, and his desire for the success of their

them other tokens of regard. On the 11th of May, the remains of the king and queen were landed from the frigate, contain ed in tripple coffins of lead, mahogany, and oak,& covered with rich tapestry and other appropriate ornaments The weight of the whole was 2000 pounds. From the sea to the Chapel, a distance of half a mile, two lines of native soldiers were ranged; through which, at a slow pace, moved the procession, consisting of the most distinguished persons on the islands, both missionaries and natives, together with Lord Byron and others from the British frigate. Minute guns were fired during the whole of the procession, accompanied by the tolling of a bell. At the door of the chapel select portions of Scripture were read by the chaplain of the frigate; and afterwards, within doors, a funeral sermon, accompanied by other religious exercises, was preached by Rev. Mr. Bingham, from 1. Cor. xv. 21. "Since by man came death, by man came also the resurrection of the dead."—The procession then moved from the chapel to the building where the bodies were to be deposited; on arriving at which, the scames stood with arms reversed during the solemnities of interment, and the whole was closed by singing a hymn in the plaintive tune of Pleyel's.

benevolent efforts. He also manifested towards

At an inquiry meeting held at Honorury on the 18th of May last, about 30 individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard

this desire to receive the ordinance as spring in most cases from a sincere love to God was thought best to proceed with great car and therefore the matter was for the time defe

On the 28th, it was pleasing to notice we chiefs and others, expressing, in the most dech manner, their scruples of conscience relating the propriety of attending a scene of amuse on Saturday evening.

On the 30th it appeared that at Honoruru alos less than 133 individuals had enrolled their h as desirous to be fully taught the word of and to obey him so far as they might be end to know his will.

At a meeting of the church and congrega on the 5th of June, after the regular services persons, including several chiefs, made a relation of their religious experience. It resented to have been a most interesting and py season. One of these was Richard Karaa who was formerly connected with the Forei Mission School at Cornwall, but left without g ing evidence of conversion. Two others date their hope about two years ago; but most be their minds impressed since the insurrection, Tauai. The observation of the missionaries tirely harmonized with this statement.

On the 6th of June an interesting Coun of Chiefs was held, attended by Lord Byron others, in which they determined to support claims of the young king. The council was ed with prayer.

In the month of August last, nine chiefs ne prepounded for admission to the church; among whon were, Karaimoku, the Prime Minister, ar Kaahumanu, the favorite queen of the late kin Tamahamaha, and the most powerful woman

At Honoruru, Karaimoku has commenced erection of a spacious chapel, and intends to fer aish it with a bell at his own expense,-The mount of printing done by the press at this st tion, at the latest date of the journal, was,

15,000 copies of a Spelling-book, Hymn-book of 60 py Catechism, 2000 1000 do. Scripture Tract. And it was stated that before an edition of one the Gospels could be struck off, there would

at least 10,000 native readers!

ENCOURAGING EXAMPLE.

The Address and Circular recently publish by the Rev. Joseph Harve y, Secretary of the merican Education Society, (the republication which we commence this week, in complia with the request of a committee of the Board Directors of that Society,) is already produ good fruits. The Pastor of the Tabernacle Church in Salem laid the subject before his congregation in a sermon, Sabbath morning, Jan. 22, & in the ternoon of the same day took up a collection of \$9 which was afterwards increased to \$105. In ad dition to this, it is expected that the church will do something in their separate capacity. Minis ters and Churches of the Lord Jesus! will you not give a similar response to the loud and affeeting call which the Assorican Polication Society is now making upon you for assistance? it not time that something effectual was done to relieve its exhausted treasury, and to give new life and vigour to its movements? Are there not 200 churches and congregations in New-England, able to follow the example of the church in Salem? Are there not 200 more who could give half as much? and this by way of immediate co tribution, without affecting more permanent methods of support. Yet if this should be done the American Education Society world be bles sed with a disposable fund of \$30,000 in less than a month. Let each minister and church act as though nothing was wanting but their proportion to make up the sum, and it will all be raised in a few days.

FRUITS OF UNIVERSALISM.

We have read with a great deal of interest, a Sermon preached December 16, 1825, in the second parish in West Springfield, at the interment of Samuel Leonard, and Harriet Leonard. his wife; the former of whom murdered the lat ter, and then committed suicide. By WILDIAM B. SPRAGUE, Pastor of the First Church" in that town. Text from Psalm ix. 16. The wicked is snared in the work of his own hands. After alluding to the extraordinary circumstances which had brought together so large a concourse of pe ple, and explaining what is to be understood by the term righteous and wicked, he proceeds to mention some of the means by which a pre-eminently depraved character is formed, viz. prefanation of the Sabbath, and especially neglect of the public worship of God-the indulgence of angry and malignant passion-resisting the influences of the Holy Spirit-a belief in the doctrine of universal salvation. He then points out several ways in which the wicked often ensnare themselves, in their attempts to injure others.

The Sermon, which comprises 36 octave pages, is followed by an Appendix of eight pages, giving an authentic statement of the principal facts attending the commission of the horrid deed. We make extracts the more readily, because we wish to expose the pernicious influence of Universalism, to which this monstrous wickedness may be so clearly traced. And as a somewhat parallel case, we would mention that still more recently, a man in this city has followed Leonard to "their own place," in consequence of taking poison; who declared, while under its operation, that he took it "because he should be so much happier in the other world." The case of Leonard is also a terrific warning to any who may be tempted to drown the still small voice of the Holy Spirit in the bustle of business or of pleasure. Oh that it may not be in vain!

Samuel Leonard was the son of Mr. Aribiert, and Mrs. Experience Leonard, and was born West Springfield, (second parish,) December 30, 1788. At the age of sixteen, he went from home, to learn the trade of a joiner; but before his apprenticeship expired, he left his master, and went to Pittsheld, where he remained about two years. At twenty-one, he went to Spring field, to work at his trade, in the United States Armory, and continued there, except at an interval of about two years, till the close of his life. He was married March 28, 1812, to Miss Harriet Cumstock, the lamented victim of his cruelty and violence. His family resided at Springfeld

intil 182 where their res marriage years ag that if cit gladly h While a permane much aff his sinfu his kneed mercy. in putti comfort he man bours, ch ed they her atter ten snat across t his displessed to and if h er seri them, Magazi ing all t evidentl least, be pose of pose of own sta with a r

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ice as springi e to God, yet with great cautin the time deferre to notice sere n the most decision cience relative

until 1820, when he removed them to the place

years ago, that before they had been married

mercy. But this state of feeling was vivilant sient; he not only succeeded, by a violent effort, in putting to flight his own impressions, but became a determined opposer of her religious comfort and improvement. After changing their residence, his cruelty towards her increased; and

residence, his cruenty towards her increased; and he manifested a bitter hostility towards his neigh-

he manifested a bitter hostility towards his neigh-bours, chiefly, it is supposed, because he perceiv-ed they were her friends. He strongly opposed her attendance on public worship; and would of-ten snatch the Bible from her hands, and cast it

ten snatch the Bible from her hands, and cast it across the room, with great violence, in token of his displeasure. The same opposition he manifested to the religious education of his children; and if he saw them reading the Bible, or any other serious book, he would often profanely rebuse them, and hid them substitute a Haiverselist

them, and bid them substitute a Universalist

Magazine, for which he was a subscriber. Dur-

ing all this time, he was, as might be expected, evidently an unbappy man. In three instances, at

least, he took laudanum, with the avowed par-pose of destroying his life; and according to his

with a rope, for the same purpose; but whether his courage failed or he was prevented from executing his design, in some other way, does not appear.

But though he had repeatedly threatened to

commit suicide, and had treated his wife with

commit suicide, and had freated managered to a sufficient evidence, that he ever formed the purpose of taking her life, until within about a week, previous to the horrid

inless it were the increasing interest which she

manifested in religion, his anger towards her

seemed to rise into fury, and then it was, that he announced to her his desperate determination.

announced to ner ms desperate determination. The thought was so shocking, that, at first, she was incredulous; but her apprehension of danger constantly increased, and the five succeeding nights she passed in wakeful and dreary solicity.

notwithstanding her children must be left behind, to seek a different residence. On the morning

previous to the fatal decd (December 13) he rose at an early hour, and went to Springfield, where he remained at his work, till about eleven o'clock,

when he observed to some one, that he felt so un-

happy, that he could work no longer; and then

went from the armory into the town, where he

remained till some time in the afternoon. A part

of this time he spent at a tavern, where he drank,

not improbably, with a view to nerve himself, for the barbarous act, which he evidently intended

to have performed the succeeding evening. He returned to his family about three o'clock, and

while they were at tea, repeated his former threats to his wife, telling her that he would soon

put an end to her trouble. Soon after sunset, she left the house, with a view to attend a religious

meeting, not far distant, and with the expectatio

meeting, not far distant, and with the expectation of consulting some of her friends, in respect to the means of bringing about a final separation from her hasband. Perceiving that the was gone, he called her, when she was at some distance from the house, and in a menacing manner, commanded her to return; but she heeded not high the strength and intended never again to place

s threats; and intended never again to place

herself in his power. At the close of the religious service, she went to the house of one of his broth-

ers, a respectable man, who, with his family, had always befriended her, though at the expense of

incurring the bitter enmity of her husband. Pre-vious to her leaving home for the meeting, he car-

ried his axe, contrary to his usual practice, into the house; and in the course of the evening, put

to his eldest daughter, telling her, that, in case

he was taken away (for he had trouble enough to kill any body) she might take from it a five-

to kill any body) she might take from it a five dollar note, and then give the pocket book to Dr

H. During the evening, he went several times to the window, evidently watching the return of

his wife, with a view, no doubt, to perform the fatal act, soon after she should return. In the

morning, he arose, as usual, but refused to take any breakfast; and upon being asked by his

daughter, whether he was going that day to the shop (at Springfield) replied, that he should go there no more. After the family had taken break-

fast, he sent one of his daughters, eight years of age, to the house of his brother, to request her

mother to come home, to attend to one of the chil-

dren, who was sick, and, as he said, though con-

trary to truth, was growing worse. The mother, supposing that her return would be at the hazard of her life, declined going; and told the child, that some other person must be procured, to attend to her sick sister. When the child commu-

nicated the reply to her father, he immediately went to the Louse himself, and with an appear-

ance of good nature, which he had rarely exhibi-

ted, renewed the request that his wife would re-

turn, and administer some medicine, which the

physician had left for their daughter. Alas, it

was but too successful an effort to conceal his mur-derous purpose, and to lure her to the spot, where the fatal deed was to be done. But though she

followed him to the house, it was with the inten-tion of returning to his brother's in the course of

directed his eldest daughter to go to school, and

passed out of the room where his wife

heard to say, 'there, I have got her now.' Mrs. L. soon after, commenced preparation for washing some clothes, with a view to leaving the fami-

with her head inclined over it, he entered the

door with an axe, levelled it at her head, and try

one tremendous blow, brought her to the door. She screamed; he repeated the blow, once or

twice, after she had fallen; and she struggled no

more. He then stepped back to the door, and threw out the axe; and immediately took off his

cravat, drew a razor from his pocket, and cut his own throat from one ear to the other. He fell;

struggled, for a few moments, and all was still .-

hed, and witnessed the whole transaction

daughter of eleven years of age, lay upon the

The character of Leonard was evidently form-

under the influences, which are described, in

ent temper; had evidently grieved away the

and for several years, had avowed

sphemy. But with all these odi-

the first part of the preceding discourse. He had

for a long time, habitually neglected the public worship of God; had given full license to a most

his belief in the doctrine of universal salvation.

He was never addicted to gross intemperance; though he occasionally drank to excess so far, as

to throw him into a phrenzy of passion, and make

him an object of dread to his associates. He was

tolane in his language, almost beyond example;

then under the influence of passion, his very

ous qualities, he was active, industrious, and so

with the world. Natural honest in his intercourse

with the world. Notwithstanding the charge of in increasing family, for which he made ample

shut the door with great violence, and was

While she was engaged at her wash-tub,

Immediately after she came home, he

razor into his pocket, and gave his pocket-

quick succession, three glasses of ardent spirit;

At the end of that time, she became so thoroughly convinced, that there was a dreadful meaning in his threatenings, that she resolved,

At that time, without any apparent cause

own statement, he repeatedly went to his

t Honoruru alon rolled their nan the word of Go might be enable

nd congregation cular services, ter fs, made a public nce. It is rep. resting and has ichard Karaaiula ith the Foreign t left without gir wo others date); but most had insurrection a nissionaries en ent.

esting Council ord Byron ad to support the uncil was closine chiefs were church; among e Minister, and

of the late king erful woman on intends to furense,-The aress at this sta rnal, was,

of 60 pp. ract. dition of one of here would b

PLE. tly published etary of the A. ublication of n compliance the Board of dy producing acle Church congregation 22, & in the aflection of \$93. \$105. In adchurch will acity. Minis-Jesus! will you loud and afsistance? Is al was done to d to give new Are there not in New-Engthe church in who could give amediate conpermanent ould be done, rould be bles in less than church act as

ALISM. l of interest, 6, 1825, in the at the interriet Leonard, ered the lat-By WILBIAM hurch" in that The wicked ds. After alstances which course of peounderstood by ch a pre-emi-,viz. profananeglect of the be influences doctrine of s out several nare them-

eir proportion

be raised in a

thers. 86 octavo naeight pages. the principal e horrid deed. y, because we nce of Uniwickedness a somewhat hat still more wed Leonard ce of taking its operation. be so much case of Leonwho may be e of the Holy of pleasure.

Ir. Aribiert, December : but before his master, ined abou at an inter-Harriet his cruelty Springfield

provision, he accumulated, by his own exertions, where he committed the fatal deed. During their residence at Springfield, and soon after his property, to the amount of several thousand dol-iars. All, it is believed, who have been concernmarriage, he treated his wife with great severity, insomuch that she told an intimate friend several d with him in pecuniary transactions, will testi-y, that be promptly and faithfully fulfilled his ngagements. It is not uncommon to hear per-ons, especially on a dying bed, endeavouring to aths, his conduct toward her was such, that if circumstances had permitted, she would gladly have been separated from him forever. While at Springfield, she became the subject of console themselves in the prospect of a retribution console themselves in the prospect of a retribution, on the ground, as the common saying is, that they have wronged nobody; but where is the man, who will deliberately venture his hope upon a foundation, which is here seen to be consistent with murpermanent religious impressions; and he was so much affected, for a short season, by a sense of his sinfulness, that, in one instance, he fell upon his knees, in her presence, and implored divine mercy. But this state of feeling was very tran-

It seems to be generally admitted, that Mrs. was an amiable, discreet and serious won

It is understood, that it has been confidently asserted by some, since the death of Leonard, that he was not a Universalist, but an Atheist. That common report had given him the former character, for a long time previous to his death, it is presumed, will not be questioned. That his reading had been, for several years, confined, almost exclusively, to a Universalist Magazine, and that he had commanded his children to read it also, in place of the Bible, one would suppose, were facts hardly reconcilable with his belief in any other system. If it be admitted that he were an Atheist in principle, does not the zeal for Universalism, which this conduct exhibits, taken in connexion with his character, prove that he considered the latter system a more powerful engine than the former, against the cause of truth and piety. But if the facts already stated, do not sufficiently establish his creed, the writer of this narrative holds himself ready to prove, by more than two or three competent witnesses, that he has repeatedly and explicitly declared himself ready to prove, by more than two or three competent witnesses, that he has repeatedly and explicity declared
himself a Universalist; and if any will have it, that he became an Atheist towards the close of life, he moreover
pledges himself to produce sufficient testimony, that he
saids the above declaration, within about five weeks previever to his death. Whether there is ally evidence that he
ever uttered himself in favour of Atheistical sentiments, the
writer has no knowledge; but he is not at all disposed to
question the alleged sict, as he considers it perfectly reconcilable with his general belief in universal salvation. That
he might have had, some moments of fearful misgiving, in
respect to the truth of his creed, there is no doubt;—probably every Universalist has the same;—and how natural, at
such a moment, when he dread alternative of annihilation
or retribution presented itself, that he should have eagerly
grasped at the former; for much as "the soul shrinks back
upon herself, and startlesat" annihilation, the prospect of it oon herself, and startlesat" annihilation, the prospect of it no doubt much less dreadful, than the prospect of eternal is no doubt much less dreadul, than the prospect of eterna-misery. But whether it beright to call that man an Atheist, who habitually calls himsef a Universalist, who only sum-mon Atheism to his aid to drive away the fear of hell, when Universalism will not sustain him in the hope of heaven;— whether or not this be right, judge ye.

CHARLESTON BETHEL UNION.

We have just received the fourth annual Report of the Charleston (S. C.) Bethel Union; read on the evening of Dec. 12th. The officers chosen for 1826, were Thomas Napier, President; Thomas S. Grimke, Vice President; Joseph Tyler, Treasurer; Rev. Joseph Brown, Corresponding Secretary; Horace Utley, Recording Secretary; and nineteen Managers.

In respect to Prayer Meetings, the report state that during the last winter two were usually held in a week; one at the Boarding House under the patronage of the Society, and the other at the Register Office; both of which were remarkably well attended. On one occasion 16 or 18 Seamen were seen coming to the meeting in a company. During the warm season they were held on board; and subsequently at Mr. Carnaghan's Boarding house, where they are still well attended. Some other Boarding-houses have been opened for the same purpose since the Report was written; and laudable exertions made to furnish every accommodation.

Religious Tracts have been distributed from time to time, and "if has often been peculiarly interesting to see how many appeared unwilling o leave the house without one.

Something, but less than could be desired, has been effected the past year, in respect to inviting seamen to church. Two persons, both of whom were once sea-faring men, have accomplished nearly the whole that has been done.

The efforts of the Managers to improve the condition of Seamen's Boarding-houses by the influence of their Register Office, although partially successful, have been much embarrassed for want of sufficient co-operation on the part of merchants and agents, ship-masters, Bethel Unions and other kindred Societies.

Our Register Office, say they, has been open, and ship-masters and shipping agents have very frequently called for men. For this indication of their readiness to comply with our wishes, they have our hearty thanks, and we shall receive it as a pledge of their future encouragement. But our difficulty has been, that no efficient means have been used to bring men to the Office. have had but few to supply the call for shipping, or to recommend to good boarding-houses. Masters, who have had men to discharge, when they arrived in port, have done it before they knew of the Register Office, or before they thought to give them a certificate. Sailors have been unusually scarce during the past year, and all could ings where they would. They have not, therefore, felt any inducement to make special exer-tions to obtain certificates, or to avail themselves of the benefits of the Office. In short, we cannot expect that shipmasters or sailors will do much in elation to this subject, until their attention shall be called to it in other ports. They are men of The moral and religious improvement of themselves or others, constitutes no part of their professed object, except in cases of real pie-, in one port, they can hardly be expected to enter into if at once. They will regard it rath er as an experiment. They will wait to see what is thought of it in other places. And it is not enough, that it is spoken well of there, unless it is adopted. If there are Societies in other ports established for the sole object of doing od to Seamen, and they do not introduce th neasure into their system, can it be supposed Seamen will engage in it?

We learn from the Baptist Magazine, that besides a work of 340 duodecimo pages on the Baptism of Believers and Particular Communion, another of 240 duodecimo pages in reply to Rev. Samuel Worcester on the distinguishing sentiments of the Baptists, and a third on the subect of John's Baptism; there were published of Dr. Baldwin's writings in the course of his ministry, no less than 31 discourses, chiefly oocasional.

Dea. H. Lincoln, treasurer of the Baptist General Convention of the U. States, acknowledges the receipt of \$520 between Dec. 30 and Jan. 23 inclusive

The number of Tracts distributed by the Massachusetts Peace Society the past year, is 9910. The ninth report of the London Peace Society states the circulation the preceding year at 24,911; and the receipts at about \$2,500.

The treasurer of the United Domestic Missionary Society at New York, acknowledges the re-ceipt of \$1450 since Nov. 23d; and the treasurer of the United Foreign Missionary Society, the receipt of \$2265 during the month of January.

The Rev. Dr. Payson has declined an invitation, recently received, from the Cedar street Congregation, in N. York sity, formerly under the pastoral care of the late Rev. Dr. Romeyn.

Messas. Editors,—If the proprietors of a stage, will, in open violation of the laws both of God and man, cause it to run on the Sabbath, ought not Christians, as a public testimony of their abhorrence of such a crime, to withdraw their patronage from such a stage? Querist.

Messrs. Willis & Hallock,-If a country parsh pay \$7000 a year for intoxicating li-quors, and think that they cannot, on account of their poverty, raise one tenth part of that sum for the support of the gospel, would it not be well for them to give up the use of intoxicating liquors for two years, and put the \$14000 which they would thus save, into a fund, which would sup-port the gospel in that place forever? J.

We learn from the Minutes of the General Synod of the Evangelical Lutheran Church in the United States, that this hody embraces seven particular Synods and one Conference, viz. Synod of New-York and the adjoining States, Synod of East Pennsylvania, of West Pennsylvania, of Maryland and Virginia, of Ohio, of North Carolina, of South Carolina, and the Tennessee Conference. One of the Synods contains about 50 ministers, and another 30. A monthly publication is soon to be commenced at Frederick, Md. under the direction of a Committee of the Synod of Maryland and Virginia, to be entitled the " Evangelical Lutherar

Intelligencer."

A CARD.

The Rev. Erastus Malter very gratefully acknowledges the receipt of Fifty Dollars from the Female Education Society of Taunton, to constitute him a Life Member of the American Education Society.

AMERICAN EDUCATION SOCIETY. Receipts in January, 1826.

Receipts in January, 1826.

Abijah Kingsbury, Keene, N. H.
Berkshire Auxiliary Education Society,
Mrs. Sarah Taylor, Union, N. Y.
Auxiliary Ed. So. of the Young Men of Boston,
Mark Perkins, North Bridgewater,
Son of Old Hampahire, for students at Amherst,
Mrs. Adams, Andover, avails of articles sold,
Rev. John Harvey,
do. Friend, Keene, N. H. Auxiliary Education Society, Church in the Theological Seminary, Andover, Ms. 160 00 Church in Welifleet. 6 83 R. K. West Boylston s Persis Hinds, Dublia, N. H. by J. Lovell, ovell, Holden, Ms. avails of charity box at his

Grist mill,
Do. Do. a thankoffering,
Female Reading & Charitable Society, West Boylston, articles of clothing.
Female Charitable Society, Aeworth, N. H.
Mrs. Desire Hartwell, late of Bedford, donation to 100 00

Mrs. Desire Hartwell, late of Bedford, donation to Permanent Fund,
Electa May, annual sub.

Sarah Battelle, do.

Life Subscriptions.

Rev. Benj. R. Woodbridge, Norwich, Ms. from his people, through Hampshire Christian Depository,
Rev. Erastus Maltby, from the Taunton Female Education Society. A. P. CLEAVELASD, Treas. No. 6, Water

\$1891 51 Street, near the Post-office. Boston.

POLITICAL AND OCCASIONAL.

LATEST FROM ENGLAND.

London papers have been received at the office of the es-York Daily Advertiser to the evening of Dec. 24th, and Liverpool to the 27th. The most interesting intelligence brought by this arrival, and by one a few days previmay be found below.

Beath of the Emperor Alexander.—The following tele-raphic despatch was transmitted from Strasburgh to Paris: The French Minister at Berkin to the President of the Council:

days indisposition.
"The express which brought this intelligence left War-"The Grand Dukes Constantive and Michael had not t departed from that capital for St. Petersburgh."

yet departed from that capital for St. Petersburgh."

His late Imperial Majerty was born Dec. 23, 1777; ascended the throne of Russia March 4, 1801; and became King of Poland June 9, 1115. On the 9th Oct. 1793, he married Elizabeth Alexieuna, Princess of Baden, but has no issue. The Empress's mother, a Princess of Wirtemberg, widow of the Emperor Paul I. is still living. His Majesty has left three brothers, viz.: 1. The Grand Duke Constantine, born May 8, 1779, and married Feb. 26, 1796, to a Princess of Sare Cebour, Gron when he was described. Constantine, born May S, 1779, and married Feb. 26, 1796, to a Princess of Saxe Cebourg, from whom he was divorced in April, 1801. In May of the following year, he married the Princess of Lowiez, but has no issue. 2. The Grand Duke Nicholas, born July 2, 1796, and married July 13, 1817, to a Princess of Prussia, by whom he has one somand two daughters. 3. The Grand Duke Michael, born Feb. S, 1798.—The late Emperor has also left two sisters—the one married to the hereditary Prince of Saxe Weimar, and the other to the Prince of Orange.

Some of the French papers state that the Emperor Alex-Some of the French papers state that the Emperor Alexander died on his journey to Bescarabia, in consequence of an erisypeias in the head, which put an end to his life in two days. Other accounts mention that he died of a putrid fever, contracted on entering the Crimea, having to pass a great part of the arm of the sea, called the Putrid Sea, the

great part of the arm of the sea, called the Putrid Sea, the perpetual abode of marsh fevers.

The Archduke Constantine is heir to the throne, and was to be proclaimed Emperor of Russia at St. Petersburgh on the 15th of December.

The Courier Francis of the 20th Dec. states, that an interview took place between the Emperor Alexander and his brother Constantine, about a year since. The latter had long declared himself in favor of the Greeks, and thought the Russian armies ought to march to Constantine, the Constantine of the Russian armies ought to march to Constantine of the Russian armies ought to march to Constantine of the Russian armies ought to march to Constantine of the Russian armies ought to account the Constantine of the Russian armies ought to account the Constantine of the Russian armies ought to th long declared himself in favor of the Greeks, and thought the Russian armies ought to march to Constantinople;—he urged his brother to renounce his uncertain policy, and take a part. The conversation was warm. Constantine maintained that Alexander suffered the fairest opportunity to escape him that had yet offered, to make himself master of the Bosphorus. He reproached him with abandoning the national policy, and sacrificing the interest of Russia to the self-gratification of being the chief of the confederation of Kings. These reproaches hurt Alexander. Constantine added, that as heir to the throne, he had a right to see to the political direction of the Government.

the political direction of the Government.

the political direction of the Government.

It is stated that there is in the character of Constantine much activity; he is fond of war; has a powerful party in the arm; but has little popularity. It is thought that he will march to Constantinople, and that he will soon make a diversion in the armies of the Portein favor of the Greeks.

A French writer in 1814 described him thus: The Grand Duke Constantine is tall, stout, well made, with a fair complexion; his profile is started; bundan, his nose that of a baboon; he is near-nighted, contracting his eyes when looking attentively, which are covered with uncommonly large light eyebrows, hanging over them like brambles; his voice is hoarse and husky; he has a rough, soldier-like manner, sarcastic, yet affable. sarcastic, yet affable

The accounts from Greece are important, though some what contradictory.

The Egyptian squadron consisting of 13 frigates, 14 cor wettes, 25 brigs, 12 schooners and 66 transports, (one of which was an American and 7 English,) is said to have arrived at Navarino on the 5th of November, and had completed the landing of the troops on the 5th. A part of them were to march immediately to reinforce Ibrahim Pacha at Tripolitza—and another corps was to proceed to Missoloughi.

According to the Austrian Observer, a paper devoted to According to the Austrian Observer, a paper devoted to the interests of the Turks, the Greeks have only a force of 3 to 4000 men, with which to oppose this formidable expedition, although the government had ordered a levy of 15,000 men. The most efficient corps they have is a regiment of 8 to 1200, and a squadron of 120 men organized in the European style by Col. Taivie, who is a naturalized Greek. The Egyptian army is represented as in a flourishing state, being composed of 9,800 miantry and 1,400 cavalry, beside 5000 Albanians. The camp of brahim at Modon has never been attacked by the Plague.

Letters from Greece announce, that as soon as the Greek commander of the blockade of the Gulf of Lepanto learned that the Turco-Egyptian deet was approaching the coasts of the Morea and Western Greece, he rallied all the vessels in those seas, and salied for the Island of Cerigo, taking in those seas, and salied for the Island of Cerigo, taking

of the Morea and Western Greece, he rallied all the vessels in those seas, and sailed for the Island of Cerigo, taking care not to approach the coast of the Morea. He thus succeeded in joining the squadron under Miaulis.

Extract of a private letter, of the 9th inst. from Vienna:—
"We have just learned from Trieste, that some mercantile houses in that place have received intelligence of a brilliant action fought by the Greeks, on the 13th ult. near Missolongia, in which the troops of Redschid Pacha, being taken between two fires, suffered a signal defeat. The Greek Admiral Miaulis, who had received considerable heinforcements, after leaving a squadron of observation of Greek Admiral Magins, who had received considerance reinforcements, after leaving a squadron of observation off Navarino, appeared suddenly at the height of Cape Passa, where he was in the presence of the Captain Pacha, at the moment when the latter was preparing to effect a disembar-hation, in order to reinforce the Turkish arms in Thessaly."

CAPTURE OF MONTEVIDEO.*

CAPTURE OF MONTEVIDEO.*

By a short arrival from the south, were was received that Montevideo was in possession of the Patriots of the Banda Oriental, now the Eastern Province. The joy of the inhabitants of Buenos Ayres was such, that they surrounded the house of the Brazilian Consul at that place and gave three cheers. Several provinces in Brazil had sent in their deputies, and been received as independent sates; in consequence of which the Brazilian Consul had demanded his passports, and set out for Rio de Janiero. The provinces in the not the of Brazil continue quiet. All the peasants and free blacks were pressed for soldiers, which they were sending to Rio de Janiero. The whole country in an unsettled state.

* Capital of the province of Banda Oriental, and the last hold of the Bruzilians there.

NATIONAL CONGRESS.

NATIONAL CONGRESS.

Senate.—A resolution was offered by Mr. Dickerson of New Jersey, that provision ought to be made by law to authorize and require the Secretary of the Treasury to distribute annually, to the States and Territories of the United States, three millions of dollars for the purposes of Education and Internal Improvement—to be apportioned among the States and Territories according to the rate of direct taxation.

bill to appropriate \$45,997 for paying sundry citizens

A bill to appropriate \$45,997 for paying sundry citizens of Baltimore for vessels sunk for the defence of the harbor of that place during the late war, was read a third time, and passed.—Ayes 17. Noes 14.

The Committee on Commerce, to whom was referred a memorial from Baltimore praying for a large reduction of the duty on imported fish, reported that the prayer of the petition ought not to be granted. At the same time a statement was made, from which it appears that the amount of tonnage employed in the Cod Eisheries from 1795 to 1824, has varied from a 1.tile less than 18,000, annually, to near-79,000, which was the amount employed in 1823. In 1824, a little short of 78,000. On the following day this report was agreed to.

was agreed to.

Mr. King, of Alabama, rose, and announced the death of his colleague, the Hon. Henry Chambers, who expired on the 25th ult. in Virginia, on his way to take his seat.

On metion of Mr. Noble, the Committee of Indian Affairs was instructed to inquire into the expediency of making an appropriation of 50,000 dollars, or such other sum as may be considered sufficient for the purpose of extinguishing the residue of Indian title to lands in the State of Indiana.

the residue of Indian title to lands in the State of Indiana. House.—Mr. Bartlett, from a Committee on the subject, reported a bill, which provides, that after the first of June next, the Naval Establishment shall consist of one Vice-Admiral, two Rear-Admirals, 30 Captains, 30 Master-Commandants, 220 Lieutenants, 10 Chaplains, 50 Surgeons, 65 Assistant do., 50 Pursers, 20 Sailing-Masters, 450 Midshipmen, 30 Boatswains, 30 Gunners, 30 Carpenters, 20 Sailmakers; and such number of petty officers, seamen, ordinary seamen, and boys, as the public axigencies require, to be determined and assigned to the different yards, stations, and vessels in the Navy, under the direction of the President of the United States. The bill was read

yards, stations, and vessels in the Navy, under the direction of the President of the United States. The bill was read twice and ordered to be prisated.

The Secretary of War was ordered to lay before the House the survey of a Canal-route between Buzzard's Bay said Barnstable Bay—the surveys of the island of Nantucket recently made—and the surveys of Marbiehead and Holmes' Hole harbors.

As an amendment to the resolution of Mr. Metcalf of Kentucky, on the subject of the Congress at Panama, and a substitute for it, Mr. Webster offered the following:

Resolved, That the President he requested to lay before this House so much of the correspondence between the Government of the United States and the new States of Amkri-

Resolved, That the President be requested to lay before this House so much of the correspondence between the Government of the United States and the new States of America, or their ministers, respecting the proposed Congress, or meeting of Diplomatic Agents, at Panama, and such information respecting the general character of that expected Congress as may be in his possession, as may, in his opinion, be communicated without prejudice to the public interest; and also to inform the House so far as in his opinion. The public interest was allow in example to what objects. est; and also to inform the rouse to fur the public interest may allow, in regard to what objects the agents of the United States are expected to take part in the deliberations of that Congress. The question then rethe agents of the United States are expected to take part in the deliberations of that Congress. The question then recurred on the resolution as amended, which was adopted on Friday last, 124 to 40.

On motion of Mr. Bartlett, an item, "to appropriate \$2500 for repairing Fort Constitution, in Portsmouth harbor," was, after considerable opposition, agreed to.

MASSACHUSETTS LEGISLATURE.

Senate.—The Senate has been occupied much of the time are our last by the trial of SAMUEL BLAGGE, Esq. Notary public. On Wednesday morning last, the Court proceeded to give their decision in the case, when the respondent was ac-quitted of all the charges. The greatest number of votes against him on either of the articles was twelve.

Against him on either of the articles was tweive.

House.—The resolves from the Senate on the subject of the Claim on the United States were amended by substituting therefor the Resolves proposed by Mr. Dexter of B. declaring that the Legislature concurs in the sentiments expressed in the Message of the Governor on the subject, and feel the greatest confidence in his exercise of the powers heretofore delegated to him respecting the same; and that the present state of the Claim requires the immedidiate attention of the Senators and Representatives of this State in Congress.

HOWE of Northampton as Trustees of Amherst College, if the place of Hon. WILLIAM GRAY and ELISHA BIL LISGS, Esq. deceased. It will be recollected, that, according to the Charter, the Legislature had the privilege of electing five Trustees of this institution so soon as this number of vacancies should occur; while the other 12 are to be perpetually elected by the Trustees themselves.

SUMMARY.

Thirty-six influential inhabitants of Newburyport have sent a Memorial to Congress, setting forth that they are holders of claims to a large amount, for depredations on their property, committed chiefly in 1809 and 1810, by th their property, committed chiefly in 1809 and 1810, by the subjects, or governments, of France, Holland, Denmark and Naples; & praying, that if the measures already undertaken by the Executive, should fail of producing the desirt ed effect, Congress would, in their wisdom, invest the President with such additional authority, if needed, and if deemed compatible with the public good, as may at length enable him to enforce effectually our just right of indemnity from each of the above named kingdoms.

It is amounced that the Agent of the American Colonization Society has lately concluded negociations with several African Chiefs for the purpose of acquiring additional territory; and that "a large & fertile region between Montserado and St. Paul's rivers, unlimited in its extent towards

The Anti-Slavery Society of Maryland have resolved to ecommend to its members the propriety of withdrawing heir patronage from such newspapers as will not decline he publication of professed slave-traders' advertisements. Since the Sth of March last the American Colonization Society has received \$10,000 in subscriptions and dona-

The population of the State of New York, is ascertained the late state census, to be 1,616,458, being an increase nee the census of 1820, of 242,648. The Trustees of the University of Alabama have made

a report, by which it appears, that 12,718 acres of land belonging to that institution have been sold, producing, with interest and rents, the sum of \$276,956 17. There remain yet for sale, 33,361 acres; and it is supposed the aggregate produced by the whole will exceed \$750,000.

gregate produced by the whole will exceed \$750,000.

Olden Time.—The first European settlement in North
Carolina, was at Roanoke Island, in the summer of 1585,
two hundred and forty years since. In 1730, one hundred
and forty-five years subsequent, & ninety-six years ago, Dr.
Brackell, who published a Natural History of the then Colony, made an excursion towards the mountains, and says
the travelled fifteen days without meeting with a human
being."—The population of the State may now be compued at 650,000. Fayetteville N. C. Observer.

One of the party of "about forty unknown peoples dressed
like Indians," who boarded the ship Eleanor, in Boston, in
1778, and threw overboard 114 chests of tea, now lives in

1778, and threw overboard 114 chests of tea, now lives in Cincinnati, Ohio. He is, says the Crisis, a temperate hardy old veteran, supports his family by the sweat of his brow, and often boasts of the 'Boston Tea Party.''

Commerce of Quebec.—The revenue accraing at Quebec, for the year 1825, from the customs, is about £120. 000, and from other sources £15,000, making a total o £135,000.

Total number of passengers arrived at the port of New ork from foreign ports during the year 1825, 8779; do. It is confidently stated that Messrs. Williams & Co.

London, intend shortly to open their banking house with o new partners.
Since June last, the circulation of Bills by Banks in this Since June last, the circuistion of Bills by Banks in this State has been increased \$644,009—of this increase only about 50,000 has been made by the Boston Banks.

The State Prison of Maine, with 79 convicts, cost in 1825, \$9371, and earned \$9294—balance \$277.

Paper .- In a letter from Paris, it is said-" There is much talk here about a new sort of paper, made of her stocks, which is to be so cheap that a handsome octave v

ame of 480 pages, manufactured of it, may be sold for about one shilling and two pence halfpenny sterling. We understand from a gentlemen of undoubted veracity,

that an aged gentleman, who resides near Winter Hill, Charlestown, and who is an original proprietor of one share only in Charlestown Bridge, which cost 1001.—has received his principal and the interest u_i on the original cost, and a surplux of \$7,900!

Honesty Rewarded.—We learn from the Patriot that Mrs. Marshall, the old lady who sells nuts and apples on the lower floor of the State House, a few days since found \$200, in Bank bills, which had been dropped by a merchant'e apprentice while on his way to the treasury effice. The money was advertised, and returned to its owner, who generously rewarded Mrs. Marshall with twenty dollars, besides making provision for an annual stipend of five dollars during her life.

luring he In conformity with the will of Petty & Carter 1460 hiladelphia on the lat inst.—There was something of a mble, and some got several loaves.

Salem, Mass. contains thirteen thousand inhabitants,

Providence, R. 1. contains Aftern thousand inhabitants and twelve churches. The Influenza, which has raged so extensively in Phil

adelphia, (where over 20,000 were affected by it) New-York, and other places, has extended its attacks to this city, and appears to be invading every quarter of the country.

and appears to be invading every quarter of the country.

An efficacious remedy is used for the influenza, which is drinking very pleatifully of barley water, sweetened with brown sugar, and strongly impregnated with acid, and observing a strict diet.

N. Y. Evening Post.

Judge Nott of South Carolina, has published a letter, stating, that a young man is travelling through the country, as his son, imposing upon the friends of the Judge, and obtaining advances of money, on the responsibility of his name.

A dreadful storm was experienced at Moscow on the 28th Oct. The roofs of 90 houses were blown off. In the Black Sea three ships were stranded, the crew of one all

perished.

A destructive flood took place at Emden, Prussia, on the 27th November. The water rose higher than it did in November, 1824 and 1770. The whole city, with the exception of a few streets, was overflown.

Another incendiary act.—At Charleston, on the night of the 23rd of January, fire was communicated to an outhouse, attached to the extensive store of B. J. Healand & Co. in King, near the corner of Society St. which was nartly consumed.

Parctucket, Feb. 4 .- The extensive Cotton Manufac ory, situate in Slatersville, was on Wednesday morning ast destroyed by fire. The building was 162 feet in length and contained 5900 spindles. The fire originated near the jurnace, and was entirely accidental.

In the year 1824 it appears that 229 men and 132 women committed suicide in France, being a diminution of 19 in

At Charleston, S. C. Thomas Ryan and John Jones

genteel looking young men have been convicted of robbing their fellow boarders, and sentenced to be branded.

A young man named James McAfferty, the son of a drayman, was killed in Philadelphia on Thursday morning, by a person named Russel, with a pair of tongs. Russel

on Friday, the 13th inst. a young man named John Fenstone, was executed in New Philadelphia, (Chio.) for the murder some time since of a mail-carrier by the name of Cettrel. He made a full confession of his guilt.

On Saturday last, a son of Mr. Homer Case, of this

On Saturday last, a son of Mr. Homer Case, of this town, aged 5 years, was killed in a shocking manner. While holding a horse at the watering place, with his hand through the noose of the halter, the animal started and run, dragging the boy over the rough earth, by which his head was dreadfully bruized, and leaping a fence drew his arm from his body!

A young man named Andrew TenEyek, about 22 years of age, was found dead in a field near Boundbrook, N. J. on Tuesday last. He had started to go across the fields a short distance, being in a state of intoxication, and had not proceeded far before he fell and froze to death.

At Portsmouth, Mr. William Gardner, aged 53, returning home on Tuesday last week in a state of inforcation, all in the street—when found, he was so much frozen, that e soon after expired.

he soon after expired.

A man lately starved himself to death at Middletown, N.J. It would seem from the account, that he lived 14 days, without eating or drinking.

A man, (!) of the dandy breed, deliberately shot, on Long Island, a few days since, a valuable horse, a fine high spirited animal, because it was a little of stinate.

TO CORRESTONDENTS

We have found it convenient to intermit the publication of "Silas" communications, for this week. No. 6 shall appear in our next. Also
"Omicron." A Southern Preshyterian,"
"Justus," "A Friend of Revivals," and a
notice of Wahl's Greek & English Lexicon, which did not arrive in season for publication the present week. "A Friend to the Church," and "Peregrine" are under consideration. communication of "Y." is so evidently personal in its application, that we cannot insert it without a more particular knowledge of facts in the case.

MARRIAGES.

In Boston, Mr. Wm. J. Wilson, of Pennsylvania, to Miss

In Boston, Mr. Win. J. Wilson, of Pennsylvania, to Miss Almira B. Jonas.

In Salem, Wm. P. Endicott, Esq. 10 Miss Mary Crowninshield, daughter of the late Hoh. Jacob C.; Mr. Alexander White, of Beverly, to Miss Nancy P. Holman; Mr. Daniel A. Mansfield to Miss Eliza Stocker; Mr. Isaac Hobson to Miss Mary F. Oliver.—In Belville, Mr. Charles Whittenore to Miss Mary C. Currier.—In Newburyport, Mr. John Parson, 3d, to Miss Elizabeth, youngest daughter of the late Capt. Joseph Sevier.—In Fairhaven, Mr. Elenezer Thompson to Miss Louisa, daughter of Mr. Keley S. Eldridge.—In Barnstable, Capt. J. Perry, of Sandwich, to Miss Lydia, daughter of Mr. Ebenezer Swift.

In N. Yarmouth, Dea. Sylvanus Cobb, of N. Gloucester, to Mrs. Mary L. Elwell, of Hanover, Mass.

DEATHS.

DEATHS.

In Boston, Mrs. Martha Marston, aged 50; Mary E.
Littlefield, 6; Rosamond Cook, child of Mr. Lorenzo Draper, 9 mo.; Mrs. Elizabeth, wife of Mr. Samuel Andrews,
59; Catharine Craddock Brinley, 19, only daughter of
Robert B. Esq.; Mr. James Morgan, 45—the faithful and
indefatigable Captain of the watch; Mrs. Mehitable S.
Welles, wife of Benj. W. Esq. and clost daughter of the
late Governor Summer.

Welles, wife of Beng.

late Governor Sumner.

In Robbury, Miss Fanny Parker, of Amsterdam, Holland,
20; Mr. Wm. Pratt, 50.—In Dorchester, Mrs. Elizabeth
Everett, 32.—In Milton, Mr. Dunn, found on the Brushill
Everett, 32.—In Milton, Mr. Dunn, found on the Brushill Everett, 32.—In Mitton, Mr. Dunn, tound on the Brushul Turnpike frozen to death.—In Beverly, Mrs. Hannah Shearman, late of Lynnfield, 93.—In Framingham, Deacon Matthias Bent, 73; Miss Mary Abbot.—In S. Reading, Winslow V. Richardson, son of Dr. Nathan R. 18.—In E-Sudbury, Mr. Luther Moore, 75.—In Westford, Jonathan Sudbury, Mr. Luther Moore, 75.—In Westford, Jonathan Hildreth, a revolutionary worthy.—In Sauges, Mr. Abraham Runnels, 24.—In Lexington, Joanna Winship, 70.—In Rochester, Mr. James Hammond, 61.—In Northampton, Mrs. Pomroy, wife of Asahel P. Eaq. 69.—In Greenfeld, Robert Livermore, formerly of Boston, 43.—In Pembroke, Jan. 28, Mrs. Mary Torrey, wife of Wrs. T. Eaq. 75.—In Westminster, Jan. 4, widow Conant, 96.

In Newcastle, N. H. Mrs. Jane, wife of Mr. Stephen P. Jones, of Boston, 35.—In Mason, N. H. Mr. Job Priest, a revolutionary pensioner, 69.—In Bath, Dea. Stephen Morse, a member of the Baptist Church, 79.—In Hubbardston, Dr. Moses Phelps, 75.—In Pawtucket, Mr. John T. Lowden, Moses Phelps, 75.—In Pawtucket, Mr. John T. Lowden,

Moses Phelps, 75 .- In Pawtucket, Mr. John T. Lowden Moses Frieips, 10.—In Fawticker, Mr. 30nn I. Lowden, of the firm of Lowden & Collins, in this city.—In Surry, Me. Mrs. Mary Jarvis, formerly of Boston, 69.—in Carisale, Mr. Jonas Duren, 77.—At sea, on board brig Galaxy, hence, in a fit, John Carroll, seaman.—In Africa the celebrated traveller, Dr. Hemfrich.

In Dover, N. H. Hen. Atoos Cogswell, 74, an officer in the revolution, and for many years a Senator, and Representation, and for many years a Senator, and Representation.

the revolution, and for many years a Senator and Representative in the Legislature of that State; Mr. Christopher C. Richardson, 34, formerly of Beverly.

Suddenly, in Garrad county, Ken. Mr. Nathaniel Scott.

When his death was discovered, he was lying on his horse, at his own gate, with his feet in the stirrups, and his arms med round the horse's neck.

clasped round the horse's neck.

Deaths in this city last week, 15, viz. Consumption, 2—
Dropsy in the Head,2—Frozen,1—Inflammatory Fever,1—
Lung Fever, 1—Quinay, 1—Canker in the Bowels, 1—Deblity, 1—Debritum Trennens,1—Inflammation on the Lungs,
1—Intemperance, 1—Stillborn, 1. City Poor, 1.

Deaths in New York city and county, in 1825—5018, including burned or scaleded 30—cassality 53—drinking cold
water 77—drowned 56—frozen 3—inflaticide 3—insantity
25—intervence 54—intervence 54—insantity
25—intervence 54—intervence 54—insantity

6-intemperance S4-killed or murdered 3-ineasles 53-40-suicide 14. There were 677 more deaths

Deaths in New York week before last, 68: Consumption 6, Inflammation 12.——In Philad. 78: Consumption 13. nmation 12.

SCHOOL

Corner of Bromfield Lane and Common Street.
N. D. GOULD, teaches SACRED MUSIC, Monday, Thursday and Friday evenings.

(C) WEITING every day from 11 till I o'clock.

ROOMS TO LET & BOARDERS WANTED. TO let, at No. 3 Bath Street, (Letween the Post Office and Milk Street,) for the accommodation of Boarders, a good basement room, suitable for a Physician; and several pleasant chambers. Fob. 10.

pleasant chambers.

A YOUNG MAN about 16 years of age, of a good education, and correct moral habits, and active mind, wants a place in a Commission Store, where he may find constant employment. Inquire at this Office.

Feb. 10.

The following is a translution of an ancient Spanish Poen which, says the Edinburgh Review, is surpassed by noth ge, except the Odes of Luis de Leon.

O! let the soul its slumber break, Of let the soul is summer oreas,
Arouse its senses and awake,
To see how soon
Life, with its glories, glides away,
And the stern footstep of decay
Comes stealing on.

flow pleasure, like the passing wind, Blows by, and leaves us nought behind But grisf at last; But grief at last;
How, still, our present happiness
Seems, to the wayward fancy, less
Than what is past.

And while we eye the rolling tide, Down which our flying minutes glide ay so fast; Let us the present hour employ, And deem each future dream of joy

Let no vain hope deceive the mind, No happier let us hope to find To-marrow than to-day— Our golden dreams of yore were bright, Like them the present shall delight— Like them decay.

Our lives like hasting streams must be,
That into one engulphing sea.
Are doom'd to fall:
The sea of Death, whose waves roll on,
O'er king and kingdom, crown and throse,
And smallow ail. Alike the river's lordly fide, Alike the humble riv lets glide,

To that sad wave: Death levels poverty and pride, And rich and poor sleep side by side

Our birth is but a starting place,
Life is the running of the race,
And death the goal:
There all our steps at last are brought,
That path alone, of all unsought,
Is found of all.

Say, then, how poor and little worth Are all those glittering toys of earth, That lure us here; Dreams, of a sleep that death must break; Alas! before it bids us wake,

Long ere the damps of death can blight, The cheek's pure glow of red and white Hath passed away: Youth smiled, and all was heavenly fair; Age came, and laid his finger there, came, and laid his And where are they?

Where are the strength that mocked decay, The step that rose so light and gay,
The heart's blithe tone!— The strength is gone, the step is slow. And joy grows weariness and When age comes on.

MISCELLANY.

For the Recorder & Telegraph.

AN INQUIRY PROPOSED. The communication of "Macleon," in your paper of the 27th ult. has suggested some topics which appear to me to deserve serious and thorough investigation. Such is the connexion be tween the Christian ministry and good morals, and good hopes, that every thing which bears up on its character and influence, urges an irresisti-

on its character and influence, urges an irresistible appeal to all who love the prosperity of Zion.

There certainly was a time, when the laity of New England rejoiced in the inspirations of puritanism. There was a time, when those who ministered at the altar, were level and henced as holy men of God. Then it was, that the "labourer" was thought "worthy of his hire:" and they who preached the court, fixed by the gospel. Then it was, that little was known of "docarines fashioned to the varying hour." The amines fashioned to the varying hour." trines fashioned to the varying bour." The an counsel of God,-unmoved by the solicitations of worldliness,—unawed by the clamors of depravi-ty. But let the pencil of a Christian sketch an impartial portracture of the present generation, —and proud as we justly are of our giorious por-tion in the 19th century, we must acknowledge, that the lineaments of godliness were brighter & bolder in our father's times. And wheever has contrasted the cordial reverence of our ancestors for an evangelical ministry, with the thoughtless indifference, the absolute meanness, the dom of censure, I had almost said, the licentiousness of accusation and impeachment, so commor

ness of accusation and impeachment, so common in our day, must have reflected with deep emotion upon the lamentable change.

Now it appears to me, Messrs. Editors, that an examination of the causes which have produced this change, might be highly serviceable to the moral interests of the community. My object, therefore, in writing these remarks, is, to invite the attention of some of your correspondents to the subject.

Our country has been rapidly growing in those resources, which confer national importance and ory. What has been the influence progress upon our religious character?

The unembarrassed enjoyment of the rights of

conscience, has covered our land with all manner of religious denominations. Have the principle and practices of any particular sects, diminished our respect for the sacred character of the min-isterial office? I believe very many of the troubles in Orthodox parishes—many of the departures from the customs of our ancestors—have been justly ascribed to Unitarianism. But is the lib-

eral system guilty of the whole?

Thope it will not be deemed presumptous or unchristian, to suggest the inquiry, whether ministers themselves have contributed an influence in producing the present state of things. It is painful to know, that not a few among us have interpreted some facts in the proceedings of many of our Churches, as speaking an unequivocal lan-guage of suspicion, of want of implicit confidence in the integrity and practical Christianity of some of the professed stewards of God's mysteries. Is it of the processed stewards of God's mysteries. Is it true, that the moral beauty of the sacred office has been marred by a neglect of the solemn injunc-tion of our Saviour, "Be ye wise as serpents, and harmless as doves?" If so, let there be lamentation and mourning; but although the harps hang upon the willows, let it not be told in Gath, nor

upon the willows, let it not be told in Gath, nor published in Askelon.

The investigation, which I have presumed to suggest, might throw light upon the present moral aspect of our country. All prescriptions are hopeless, until the disease is known. It is not too late to attempt an effectual remedy. What causes, then, have been, and are now operating, to conder some parishes anxious to settle a pastor conder some parishes anxious to settle a pastor. render some parishes anxious to settle a pastor for a term of years,—or with a contract not obli-gatory after a few month's notice, and perhaps ever liable to be dissolved, without the formalit

of a " council." I have taken the liberty to make these suggestions, in the hope that they will be received with candor. I wish to see the subject thoroughly discussed. For as one, who has been accustomed from his earliest years to revere the min-istry of the gospel, I feel no ordinary interest in the question, why our spiritual fathers and teach-ers cannot be "settled" in the good old way. L. N. R.

Anytice.—When you rise in the morning, consider that you have to do; and when you retire at night, what you have done.

For the Recorder & Telegraph

CHRISTIAN UNITY.

Mesons Editors,—It does my heart good to see the spirit of party among Christian brethren denounced as possessing nothing of the spirit of Christia and as at war with that new commandment of our divine Master, "that ye love one another." You may well suppose therefore, that the sentiments which have recently been advanced in your paper upon the subject of divisions in the "house of God," have met with my decided approbation, and afforded me no small pleasure.

Permit me to contribute a mite to the promotion of unity among the friends of Immanuel, by relating an anecdote of the pious and eloquent CHRISTIAN UNITY.

relating an anecdote of the pious and eloquent Whiteheld, which I recollect to have received Whitefield, which I recollect to have received some time ago from a very authentic source.—
When preaching in this country, he on one occasion took for his text the following passage:—
"There is neither Jew nor Greek, there is neither band nor frée, there is neither male nor female; for ye are all one in Christ Jesus." After repeating it in his usual solemn and emphatic manner, he cast his eyes towards heaven, and thus began—"Father Abraham! are there any Presbyterians in heaven? No! Any Episconali-Presbyterians in heaven? No! Any Episcopali Any Baptists there? No. Any Baptists there? No. Any Methodists there? No. For we are all one in Christ Jesus." Let but the sentiment and spirit which that godly man here uttered pervade the Christian world,—we hope the time is coming when it will pervade it,—and that hideous monster, party, will find no rest for the sole of his foot among God's people.

F.

For the Recorder & Telegrap NEW TRACT ON INTEMPERANCE PROPOSED.

PROPOSED.

It is well known that impressions on the mind made in early life, are durable; and that children are always interested in Narratives, especially if interspersed with pictures. That disgusting vice Intemperance, daily furnishes fucts from which might be composed a Narrative full of ridiculous, contemptible and criminal scenes, all resulting from the use of that "poison of the soul," spirituous liquors. I would propose a premium of TEN DOLLARS for the best Tract of this kind, calculated to be printed as a small picture book, calculated to be printed as a small picture book, to be distributed in Sabbath Schools, or otherwise among children. Let the Tract state the progress of intemperance from the sweetened beverage given to children—to the glass of wine at the close of the tea party—themselve the design of the tea party—themselve to the design of the design canter of brandy on the dinner table-thence to the rum-bottle in the work-shop-thence to the 'soda-shop"-thence to the enclosure set apart in the grocery store-thence to the victualling thence to the house of correction, the jail the state prison, the gallows. Let it exhibit the staggering gait, the wallowing in the mire, the abuse of wife and children, the wanton destruction of property, the loss of friends, health, credit, and character. This progress would furnish management which are investigated with the whileny scenes which an ingenious mind might exhibit in pictures, as well as state in narrative, well calculated to give children an abhorrence of spiritous liquors perhaps never to be erased from their recollection, and would be likely to prevent many from becoming drunkards. And preven-tion is certainly better than cure, where a cure is so difficult to effect. TEMPERANCE.

N. B .- If any Tract should be offered for the above premium, let it be accompanied with designs for the Pictures. It will be submitted to the Directors of the American Sunday School Union, for their approbation; to be published with their books for rewards in Sabbath Schools. [Direct post paid, to Editors of Recorder & Telegraph.]

> For the Recorder & Telegraph. A BOOK FOR THE YOUNG.

Every wise man must view the rising generation in a very interesting light-They will soon take the places of their fathers, and fill the most important stations in church, and state. Of what high moment then is it, that their minds should be filled with such useful knowledge, as may qualify them to discharge the duties which may devolve upon them, in such a manner as to render them useful in their day and generation?

Does the merchant build his vessel in the best

When fitted for sea, does he provide a good commander and others to navigate her? Does she sail with a fair prospect of a prosperous voyage? Still, if she leave the harbour without a compass, how soon may she run upon rocks, and be dashed to pieces? By this calamity, the crew may perish, or be saved with no small difficulty.— Is it not thus with the youth who enters life destitute of any moral principle to guide him? Though endowed with good mental abilities, which may have been improved by a liberal edu-cation; though descended from respectable pas, and though possessed of property sufficient d him in business—yet, being without the fear of God, he yields to temptation, and pursues such a course, as destroys his reputation, and renders him a grief to his connexions, and an injury to

Being in Boston some time since, the writer ent into the book-store of Messrs. Crocker & Brewster in Cornhill, and casting his eye upon a new book, he was led to examine the title page. Finding it contained addresses from a pious father to his children, in two volumes, he purchased them. The gratification he has experienced from the perusal of them, has led him to wish, through the medium of your useful paper, to rethrough the medium of your useful paper, to re-commend them to all who are desirous that the minds of the rising generation should be stored with such sentiments as are calculated to promote their respectability and usefulness in the present life, and their eternal felicity in the life to come. These volumes are small. Their price is low. The subjects of them are well chosen, and are handled in such a manner as is calculated to enlighten the understanding, and to mend the heart. The author appears to be not only a person of piety, but of a well informed mind. His addresses are written in good style, and with great perspicuity. They are free from all unkind remarks upon any denomination of Christians. His great object seems to be, to excite his children and others to the love and service of God. Such and afters to the love and service of trod. Such men the perit much from the world, and it is the earnest lesire of the writer of these lines, that these volumes may prove highly beneficial to all who may be favored with the perusal of them. Lest any may suppose the writer is influenced by pecuniary motives in the above remarks, he thinks it and amiss to add; that he is so far from expect. it not amiss to add: that he is so far from expecting any worldly benefit, that he has bought a number of these volumes, and intends to purchase more for distribution.

MILTON'S TREATISE ON CHRISTIAN DOC-

It is not without a pang of regret that we pro-fess our belief, that this long lost system of the-ology is indeed the actual production of the im-mortal Milton. That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage that towards the close of his earthly pigriniage they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human

oul; that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are missed up a variety of minor ones, equally characteristic of that spirit of unhallowed speculation, which, in the case of the hallowed speculation, which, in the case of the great poet, was found to associate itself with an great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side. The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars must forever annihilate him as a theological authority. If, however, they will boast of him, let them not forget that he was an Arian, a Polygamist, a Materialist, a Humanitarian, and, in fact, an abetter of almost every error which has infested the Church of God. which has infested the Church of God.

How little, alas! can mere genius effect in pro-tecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of Heaven How affecting is it to see the most stupendous in tellects falling victims to the sorcery of an ingen-ious though deceitful theory, while the unlettered peasant holds on in the even tenor of his way, be-lieving what God has said, and obeying what he has commanded! London Evang, Mag.

THE EPISCOPAL CHURCH.

A writer in the Philadelphia Recorder, an Episcopal publication of great merit, complains of the comparatively little that is done by The Church to promote the designs of Christian be-

nevolence. He inquires-. Whence is it then, Sir, that while other de whence is it then, Sir, that white other te-nominations are yielding a hearty and zealous obedience to the commands of the ascended Re-deemer, no Episcopal Missionary is seen bearing the glad tidings of salvation beyond the confines of our own country? Whence is it, that the American Board of Foreign Missions, American Board of rotegn Missions, have re-ceived within the last year, upwards of \$65,000, while the Domestic and Foreign Missionary So-ciety, established by the grand council of our church, and numbering all our bishops among its officers, have received within the same time searcely as many cents? Whence is it, that the seminaries and education societies of other denominations are so liberally endowed, and in such full and successful operation, while ours are lan-guishing for want of patronage?

Among the causes of this indifference he men tions-the want of periodical religious intelligence among Episcopalians—the insufficiency of the motive urged to excite their zeal, viz. the interests of The Church-and the want of pray ers adapted to supplications for Bible, Tract, Missionary Societies, and such like.

If the spirit of this writer could be diffused among the denomination at large to which he belongs, all oceasion for such complaints, supposing it now to exist, would speedily vanish.

LATE ATTENDANCE AT PUBLIC WORSHIP.

A want of punctual attention to the hour of ommencing divine service, is a fault but too prevalent in worshipping assemblies. A worthy chergyman, whose congregation had given him much vexation in this vespect, began his discourse one Sunday in these terms; "When I came here to begin to worship last Sebbath morning, I believe there were not twenty people in the chapel; at the weekly lecture it was the same; and again this morning. My heart is pained: what can you mean by this conduct? Do you mean to worship God? Then I must tell you plainly, and with the authority of a Christian minister, that this is no worship: deceive not yourselves; God will not accept it at your hands." He proceeded to enforce this point with great earnestness and feeling, and produced such an impression on the minds of his hearers, that next Sabbath almost every person had assembled by the time he had ascended the pulpit.

A very common cause of late attendance, especially with the fair sex, is the time employed in dressing. Herbert has some lines so applicable to this sort of apology, that every lady would do well to have them written in letters of gold, and suspended over her tellet, that there with and suspended over her toilet, that they might be ever present to her eyes:

- to be dressed! Stay not for the other pin. Why, thou hast lost A joy for it worth worlds!"

USEFULNESS OF CHRISTIAN EFFORTS IN BEHALF OF THE POOR.

A Christian brother, who has been for years the poor, had, about three years ago, become acquainted with the case of a poor widow. He found her, on calling, seated with her children around a stool by the fire, with a bag of dry bread open on the stool, out of which they were all eating, & which she had begged. The whole dwelling was disgustingly filthy. He asked why she did not eat from off her table, like other people. She said it was too high, and this made it cold. He advised her to saw off a part of the legs, in order to bring it nearer the fire—and she actually sawto bring it nearer the fire—and she actually sawed them. On calling again, he found one of her boys, for she had four well grown children at home, splitting wood by the fireside, (a bed also being in the room,) & he urged her to have it split abroad. Other habits, deserving the emphatic vulgar name, 'shiftless,' or rather thriftless perhaps, he noticed and remarked on at different periods. With patient and unremitting attention she was at last brought, by the blessing of God, to an experimental knowledge of the power of religion—and although for 6 years she had not entered a house of worship, yet now, said her benefactor, in house of worship, yet now, said her benefactor, in relating the account, 'if she had but one gown she would wash it on Saturday, in order to go to meeting on the Sabbath. She is in full communion with a Christian church in the city, and in good demostic health. good domestic habits.

[Report of the Boston Moral Society.

IMPORTANT EXPERIMENT.

IMPORTANT EXPERIMENT.

It has long been imagined that the laboring classes could not sustain themselves under the weight of their daily employments, and especially in founderies and large-manufacturing establishments, where they are much exposed to heat, and breathe a confined atmosphere, without the regular use of ardent spirits. The results of an important experiment made during the last season, by Mr. James P. Allaire, and by him communicated to the board, establish the fallacy of this opinion.

opinion.

Mr. Allaire is the proprietor of a large foundry at Corlaer's-Hook. During the last season he employed upwards of sixty workmen, more than thirty of whom were men of families. In the course of the summer, he was informed that many of them were in debt. and on investigating their of them were in debt; and on investigating their concerns, with surprise he ascertained the fact, that every one who was in the habit of using ardent spirits, was involved to an extent beyond his ability to pay; and, with a satisfaction equal to

his former surprise, he learned the additional fact, that those who made no use of spirits, were in easy circumstances, and their children well provided for at school. Nor chid a difference of wages from seventy-five cents to ten shillings per day, make any perceptible change in the situation of

make any perceptible change in the situation of the former class of workmen.

With this picture before him, Mr. Allaire was at once induced to prohibit the use of ardent spirits altogether, in his shops, during working hours. But one person left his employ in consequence of this restriction; and this man had borrowed of Mr. Allaire, while in his service, upwards of \$300 to pay grocery-bills. In conclusion of his letter, Mr. Allaire observes: I have great reason to be pleased with the happy effects of this regulation. I find my interest better served; and that those who, from excessive drinking, had become those who, from excessive drinking, had become of but little worth to me, and in many instances of less to their families, have now become able and steady; earn more money; and their families as well as themselves, have expressed, in a lanruage not to be misunderstood, the many comforts and the domestic happiness, which they enjoy in

This single experiment speaks volumes; and the managers take this occasion to congratulate the community, on the bold and successful stand taken by this gentleman, to abolish altogether, se of ardent spirits from large manufactories It is by prompt measures, persevered in, that evil habits are corrected, and not by tampering and partial restrictions.—Fourth Annual Report of the Society for the prevention of Paugerism in the City of New-York.

LOTTERIES.

The last Annual Report contains an account of all the legislative provisions relative to lotteries. No man is at liberty to vend tickets, without a If lotteries must be tolerated at all, perhaps the legislature could not put them under better regulations. But, in the opinion of the managers, they have a pernicious tendency under any circumstances. They are a species of gam-bling. In principle, they are immoral: and they are authorized by the legislature, because they are powerful engines for raising large sums of are powerful engines for raising large sums of money, for literary and state objects. No ends could be more laudable; but the means can scarcely justify them. The possibility of draw-ing a prize, frequently tempts the needy to purchase a ticket with the earnings of months Thus lotteries impoverish the poor. They are also destructive of industrious regular habits, by exciting in the mind of the person interested. an improper dependence upon pernicious contin-gencies.—Fourth Annual Report of the Society for the prevention of Pauperism in New-York.

INDIAN ELOQUENCE

Peter Harris, a Catawba, has addressed the Legislature of South-Carolina, thus:—"I am one of the lingering embers of an almost expired race our graves will soon be our habitations .- I am the few stalks that still remain in the field when the tempest of the revolution is past. I fought against the British for your sake; the British have disappeared and you are free; yet, from me the British took nothing, nor have I gained me the British took nothing, nor have I gained any thing by their defeat.—I pursue the deer for my subsistence—the deers are disappearing, and I must starve. God ordained me for the forest and my habitation is in the shade-but the strengtl of my arm decays, and my feet fall in the chase. The hand which fought for your hiberty is now open for your relief.—In my youth, I bled in battle that you might be independent—let not my heart in my old age, bleed for the want of your

ILLUSTRATION OF SCRIPTURE.

The effect of the moonlight on the eyes in this country, (Egypt) is singularly injurious; the na-tives tell you, as I found they also afterwards did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange, that that passage in the Psalms, "The sun shall not strike thee by day, nor the moon by night," should not have been thus illustrated, as the allu-The moon, here, really sion seems direct. The moon, here, really strikes and affects the sight, when you sleep exposed to it, much more than the sun, a fact of which I had a very unpleasant proof one night, and took care to guard against afterwards deed, the sight of a person who sleeps with his face exposed at night, would soon be utterly im paired or destroyed. [Letters from the East.

SUICIDES IN LONDON.

The London Times lately gave a table of the instances of suicide which have occurred in the city and liberties of Westminster within the last thirteen years, and made the whole number 290 Of these only \$3 were females; and such is the disposition of English juries to presume the exis-tence of insanity, that in that long period, only five verdicts of felo de se were returned.

From the table it will be seen that the aggregate number of suicides during the years 1812 up to 1816, inclusive, was 129, being an annual avof 25 4-5ths; and that from the vear 1816 to 1824, inclusive, the number was 161; making an average of 20 1-8ths a year: consequently, there has been, during the last eight years, a re duction, on the average, of nearly six suicides every year; and that too, in a city containing, according to the census of 1821, 181,000 inhabi-

'The gloom of November, it has often been asserted, predisposes Englishmen to hang and drown themselves: but from this table it will be seen, that in no instance have the suicides during that month exceeded the fair average, and that in some instances they have been decidedly below it."

BETHOVEN.

The following notice of the most celebrated music composer now living (Bethoven) is from a new book of travels in Germany, by John Rus-

sell, Esq.
Though not an old man, he is lost to society in consequence of his extreme deafness. His features are strong and prominent; his eye is full of rude energy; and his hair, which neither comb nor seissors seem to have visited for years, overshadows his broad brow.

The moment he is scated at the piano, he is evidently unconscious that there is any thing in existence but himself and his instrument: and, considering how very deaf he is, it seems impossible that he should hear all he plays. Accordingly, when playing the piano, he often does not bring out a single note. He hears it himself in the 'mind's ear.' While his eye, and the almost imperceptible motion of his fingers, show that he is following out the strain in his own soul through all its dying gradations; the instrument is actu-ally as dumb as the musician is deaf.'

Pleasure is seldom found where it is sought Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers that scatter the sweetest odours in the path of life, generally grow without culture, from seeds sown

Mr. John Bunyan having preached one day with peculiar warmth and culargement, some of his friends, after service was over, took him by the hand, and could not help observing what a sweet sermon he had delivered. "Aye, (said the good old man) you need not service." good old man,) you need not remind me of that, for the devil told me of it before I was out of the

VEGETABLES IN ENGLAND.

The Quarterly Review says that gardens appear to have been first formed in England, in the early part of the 15th century. Common eabbage was first introduced from the Netherlands in 1562. In the days of Milton, old men remembered when turnips, carrots, early peas and rape were great rarities, being imported from Holland. Cherries and hops were first planted in the reign of Henry the Eighth; artichokes and currants made their appearance in the time of Elizabeth. Potatoes were first known in Eng. land about the year 1586; for more than tury they furnished a luxury only for the of the wealthy; in the reign of James the first the price of potatoes was one shilling the pound

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CAPTURE OF CORNWALLIS

The Seneca Farmer furnishes extracts from the New-York Packet, and the American Advertiser," a small demy newspaper, printed at Fishkill, by Samuel Loudon, during the revolution. The number dated Nov. 1, 1781, contains the first news of the capture of Cornwalis. This great event, so important to the country, and so cheering in that day to those who loved it was announced in large letters across the page, immediately under the head of the paper, enclosed in a border of flowers, in the following laconic

"BE IT REMEMBERED "That on the 17th day of October, 1781, Lieutenant General CORNWALLIS, with above Five Thousand British Troops, surrendered themselves Prisoners of War to His Excellency General GEORGE WASHINGTON, Commander in Chief of the allied Forces of France and commander in Chief of the allied Forces of Framerica.—LAUS DEO!"

The following rather humorous article, copied into the opposite side of the sheet, from the Pennsylvania Freeman's Journal," shows the spirit of the times:

"A watchman of this city, after having conducted the express rider to the door of his Excel-lency the President of Congress, on Monday morning last, the honest old German continued his functions, calling out, 'Basht dree o'-glock, and Gorn-wal-lis ish da-ken?'" [Albany Argus

Deserters .- Gen. Harrison, of Ohio, in a speech in the senate of the U. S. upon the bill to prevent desertion, stated that the number of desertions from the U. S. army during the last nine months amounted to 701, including about 30 non-commissioned officers; and that 10,000 dollars had been paid for apprehending deserters. He regretted that the grade of chaplains had been abolished, and attributed the increased number of deser-tions in the army to this cause; he wished a clause might be added to the bill, to restore to the army the ministers of religion. Hamp. Gaz.

From 1792 to 1816, making twenty-four years, the French armies fought, in Europe and Africa, two hundred and eighty-eight battles, as recor ed in history, averaging one battle per month, in-dependent of hundreds of skirmishes, naval enments, and effusion of blood in the East and

Simonides being asked of Hiero "what he thought of God?" asked a seven night's time to consider of it; and at the seven night's end, he sked a fortnight's time; at the fortnight's end, a month. At which, Hiero marvelling, Simonides answered: "that the longer he thought upon the matter, the more difficult he found it."

The low and scurrillous writers against Revelation carry their own condemnation with them. They are like an ill looking fellow, who comes into a court of justice to give evidence, but car-ries the aspect, on the first glance, of a town-bully, ready to swear whatsoever shall be suggested

Beauties, whether male or female, arc generaly the most untractable beings in the world. The handsome fellow is so much a gentleman, and the fine woman has something so becoming, and both expect such great allowances, that there is no enduring either of thew.

Why have we memory sufficient to retain the minutest circumstances that have happened to us; and yet not enough to remember how often we have related them to the same person?

The first step towards iniquity is difficult to accomplish; the second may be painful; but the third is easy. The ladder that reaches to the abyss becomes gradually more easy as we descend, till at last we find pleasure in what at first gave

us pain.

Make your company a rarity, and people will value it; Men despise what they can easily have

The number of students at the Seminary of Messrs. Cogswel & Bancroft in this town is 101; at the Law School of Messrs. Mills & Howe 17; at Amberst College 152.

From an advertisement appended to the last Eelectic Review, it appears that the Dissenters have established a Newspaper to advocate their own opinions, and build up their own interests. It was to commence on the 4th day their own interests. It was to commence on the 4th day of January, of the present year. It is called "The Dissenters' Gazette; or, London, Norwich, Liverpoot, Marchester, Bristol, Leeds, Edinburgh and Glazgow Westly Newspaper, of Politics, Commerce, Literature, and Christian Philanthropy."

OBITUARY.

Died in Milford, of a consumption, on the and Jan. Mrs. MEHITABLE CLEAVELAND, COBSORT OF

Mr. Ira Cleaveland, aged 48.

Possessing a most amiable disposition and agreeable manners, she was an object of universal regard. Mildness in the treatment of all the control of the management about her, and discretion in the management of domestic concerns, were among the distinguish-ing features of her character, and were visible wherever she was known. Her illness was of long wherever she was known. Her illness was of long duration, and was a subject of much solicitude to her family and friends. Hope and fear alternately prevailed, till a short time before her dissolution. She endured her protracted decline with exemplary fortitude and patience. Her husband and six children are left in deep affliction to and six children are left in deep affliction to mourn the loss of a dear and affectionate friend, & society the loss of a valuable member. Comm.

TO THE CLERGY.

Worcester's Edition of Watts' Psalms and Hyn CROCKER & BREWSTER, Boston, and John P aven, New-York have lately published two editions of the CROCKER & BREWSTER, Boston, and John P. Haven, New-York have lately published two editions of the above work, containing ALL Watts? Psalms and Hymns as in the common editions; also 236 Select Hymns, fron various authors; and directions for musical expression, by the late Rev. Samuel Workesfer, D. D. of Salem, Mass. These editions have been carefully revised by Rev. Dr. Jenks and improved with a copious Index. Both editions are the same price (one dollar single) Lut a 1. Bleal Inscount is allowed when a number are purchased at once.

C. & B. have nearly completed a third edition of the Samuents, and the same work, and the same work is the \$1,25 single; great discount by the quantity is \$25. The edition on large type will be furnished with ance Table not to be found in any other edition, and which is deemed to be very valuable indeed to Freachers.

* * This work can be had not only of the publishers, but of Booksellers in the United States generally in town of country.

EMCENS AND DOGLIMENTS, NO. 1 & NO. 2.

FACTS AND DOCUMENTS, NO. 1 & NO. 2. Relating to the late Ex-Parte Coursells in Rehabsite Price No. 1 12 1-2 cts. No. 2, 20 cts. Just received and or sale by James Loring, No. 132 Washington Street. N. B. The Massichusetts Register and United State Calender for 1996.

Calender for 1826.

TO LET

THE Mansion House Hotel near the Theological leating tion in Andover, to be entered next Spring. Inquire M Samuel Farrar.

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